THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 Tim. iii. 15.

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For the Churchman.

Thoughts on Death,

Suggested by the removal from us, by death, of our venerated father in God, Bishop White, and since by the very sudden departure of the Rev. Benjamin Holmes, of Orange, New Jersey, of respected and amiable memory.

My timid, shrinking soul, say why,
Why dost thou dread thus death? To die
Is but the dawn of life, the gray
Dark mists of life then fade away;
Celestial visions, hovering near,
Shall whisper rest and peace are there;
Death's shadowy vale thy Lord has trod—
Fear not, 't will bring thee home to God.

Who gave thy heart to seek for grace,
To mourn for sin? who could efface
The love of this world's pomp and show
With its best joys? who made thee know
Of better hopes than life can give,
And taught thee 't was not *life* to live?
'T was Jesus, he, the grace has given
To seek for pardon, peace, and heaven.

And will he leave thee, trembling soul,
Just now, when panting near the goal,
When life's last moments haste to fly,
Think'st thou he 'll leave thee lone to die?
No, no; my soul, be comforted,
And lift on high thy drooping head;
He who this grace has given, will be
Thy portion through eternity!

Nor death's cold grasp, nor hell's dark wave
Can harm thee; Jesus Christ will save.
The spirit's groaning, sorrow's tear,
Contrition, anguish, God *will* hear.
His mercy leads thee, chastenings mild
Have call'd thee home, God's wandering child;
Rejoice thee then, to tread that shore,
Where imperfection grieves no more. M. A.W.

THE CHURCHMAN.

From the Eclectic Review.

LIFE AND CORRESPONDENCE OF BISHOP JEBB.

Continued from page 1121.

In the November of the same year, Mr. Jebb was presented, by the Archbishop of Cashel, to the archdeaconry of Emly, as a token of his Grace's approbation of his services. In 1821, an insurrection again broke out, of which the county of Limerick was the focus; and the local position of Abington rendered it peculiarly important to prevent its spreading into that hitherto peaceable district. A young man of daring spirit, under the impulse of grateful feeling for an act of kindness that had been shown to him, waited on Archdeacon Jebb, and, apprizing him of the impending troubles, offered the services of himself and his clan to avert the danger.

"Archdeacon Jebb instantly saw all the prospective advantages, and cordially entered into the good spirit, of this unprecedented proposition. In the moment in which the proposal was made, his resolution was taken: when * * * * * withdrew, he immediately said, 'I will see our friend Mr. Costello, (the Roman Catholic parish priest of Abington,) and propose to him our holding a meeting, next Sunday, after divine service, in his chapel; in order to our entering into resolutions for the preservation of the peace in our hitherto peaceable and loyal parish.' The proposition was made and met in the same spirit. The Roman Catholic pastor entered cordially into his views; and it was agreed, that, upon the following Sunday, (December 16,) the clergy of the two communions should meet, after morning service, in the chapel of Murroe; and the Protestant rector, and the Roman Catholic priest, should successively address the people, from the altar: 'a transaction (Mr. Jebb truly observes to Mr. Knox,) the like of which I suppose never occurred since the Reformation.' The appointed day arrived; and we proceeded, accompanied by General Bourke, after church service, to the chapel. Having ascertained that the celebration of mass was over, we entered; advanced through a crowded congregation, to the altar; and Archdeacon Jebb having been presented, at the close of an impressive exhortation to his flock, by the priest, he addressed the people, from the altar, for fully half an hour. He was heard with breathless attention: some were affected to tears. All eyes were rivetted upon him, as he told the men of Abington, that 'he lived among them without a fear; that his doors were unbolted, his windows unbarred, . . . and that they should remain so; for that the only safeguard he sought, was IN THE HEARTS OF HIS PARISHIONERS[*]: that he had now lived among them more than ten years; and had always found them, what he knew he should ever find them, a loyal, a peaceable, and an affectionate people.' By men, women, and even little children, this appeal was eagerly listened to; and the resolutions, which he held in his hand, and which were proposed for adoption at its close, were received with a silent, but unanimous lifting up of hands: the children, immediately in front of the altar, strained their little arms, that their hands, too, might be seen. . . At this affecting sight, several persons, at the same instant, cried out, 'The very children are lifting their hands!' The farmers and peasantry emulously crowded to the altar-rail, to subscribe their names, or their marks, to the proposed resolutions; and what they then voluntarily promised, when the hour of trial came, they manfully performed. While the whole surrounding country became a scene of fire and bloodshed, Abington parish, to the end of the disturbances, continued (to borrow the expression of a distinguished statesman,[†] who paid a visit to Archdeacon Jebb immediately after their termination,) 'like Gideon's fleece, the only inviolate spot.' Higher testimony was afterward borne, from a humbler quarter. An eminent English barrister happened to pass through the disturbed country at the time, travelling between Waterford and Limerick. As the coach passed within sight of Abington Glebe, the coachman pointed toward the house, distant about four miles, and invited the passengers to look at it: 'That house,' he said, 'is the residence of Archdeacon Jebb; the parish in which it stands is the only quiet district in the country; and its quiet is entirely owing to the character and exertions of the Protestant rector.'"

It afterward transpired, that some threats had been held out of a hostile visit to the parish and Glebe-house, on the part of the neighboring insurgents, to punish the people of Abington for their loyalty; upon which, "This true-hearted people had voluntarily and secretly pledged themselves to each other, that any attempt on Abington Glebe should be the signal for the parish to rise *en masse* upon the stranger assailants." But the threatened attempt was never made. Archdeacon Jebb had shortly afterward a gratifying opportunity of rewarding the exemplary conduct of the people. The London Committee formed for the relief of the Irish poor, in consequence of the famine of 1822, having placed £300 of the surplus fund at his disposal, he resolved to appropriate a portion of the bounty in providing work, by undertaking to lower a steep and difficult hill which obstructed the market road to Limerick. The residue (more than two-thirds) was expended, under his direction, in providing a supply of wheels and reels, to introduce among his parishioners the linen manufacture, which were gratuitously distributed among them.

"As, in the humbler station, he had been on the best and happiest terms with the Roman Catholic priests and their flock, so, in the higher, he became on terms equally good and happy with the Roman Catholic bishop and his clergy. The venerable Bishop Toughy, while be conversed with him as a friend, honored him as a Christian bishop, and advised with him as fellow-laborers in the vineyard of their common Lord. The spirit of their ecclesiastical superior diffused itself among the Roman Catholic priesthood of Limerick. And one of the last walks taken by Bishop Jebb through the streets of that city, presented the gratifying sight of a Protestant bishop walking arm-in-arm with a Roman Catholic priest; who, on taking leave, turned and bent the knee, as to his own ecclesiastical superior."

With all his kindly feelings toward his Roman Catholic fellow-subjects, Bishop Jebb was strongly opposed to their being admitted, under any modification, to political power. In the second year of his episcopate, Bishop Jebb was summoned to Parliament as one of the representative bishops of the Irish Church; and upon the Irish Tithe Commutation Bill being brought forward by the Earl of Liverpool in the House of Lords, (June 10, 1824,) he delivered a speech which occupied three hours, and which Mr. Wilberforce pronounced to be "one of the most able ever delivered in parliament." The early part of the summer of 1825, he devoted to the visitation of his diocese; and he did not revisit England till the following year. He had suffered from occasional attacks of indisposition: but no alarming appearances had preceded the stroke of paralysis which, in April, 1827, deprived him of the use of his right hand, and rendered him for the remainder of his days an invalid. For several days previous to the stroke, Mr. Forster informs us, he had been engaged in the study of Bishop Hall's Contemplations, with him a favorite work; and on the evening of the attack, the work lay open upon his study table. Under this severe affliction, his serene composure and meek resignation unequivocally bespoke the genuine character of his piety. The deepest interest in his recovery was expressed by all classes of the population. On the ensuing Sunday, prayers were publicly offered up on his behalf in the principal Roman Catholic chapel of Limerick; and the officiating priest is stated to have previously addressed his congregation in the following terms:—"I have fifteen thousand poor in my parish; let them and all of us pray, falling now upon our knees, for the good Bishop of Limerick. None before have done as *he* has done for the poor: never will they have such another benefactor."

Deprived of the use of the hand which held his ready pen, Bishop Jebb applied himself with his usual decision, to cultivate the use of his left; and in a few months, he acquired the power of writing with facility. He was thus enabled still to employ his time in his favorite literary occupations, and in editing several volumes for the press. In May, 1829, a second attack of paralysis reduced him to a state of distressing infirmity; but, happily, its effects fell almost entirely on the limbs previously affected; and with unflagging ardor, he conducted through the press a volume of Dr. Townson's sermons, and two volumes of "Practical Theology," his last original publication in theology. Subsequently to this, he published, under the title of "Pastoral Instructions," a selection from his own former publications, designed especially as a token of affectionate remembrance for the clergy of his diocese; also, in 1831, a biographical memoir of Dr. Phelan, and, in the following year, his edition of Burnet's Lives. Of the state of his religious feelings under the pressure of bodily weakness and suffering, Mr. Forster gives the following very pleasing account:—

"In February, 1832, he observed to me, in the manner of one thinking aloud, 'When I think of past, and passing events, I feel not only resigned, but full of gratitude to Providence, for withdrawing me, by illness, from active life, during the last five years. It has saved me so much thankless anxiety, where it would have been impossible to do any good; and I have had great positive enjoyment in my retirement.' Again, in July, 1833, a few months only before his departure, as we sat together after dinner, at East Hill, the thoughts uppermost in his mind were thus beautifully expressed, in the manner of soliloquy, "Well, the more I think of it, the more I am full of wonder and thankfulness at the goodness of Providence to me. My illness, instead of a trial, has been made a source of continual delight and enjoyment. I am placed by it in this delightful situation. While I have the comfort to feel, that it is not my own doing; that all has been done for me. God has taken me into his own hands; and I have only to acquiesce in the divine will.' A few evenings after, having rung the bell to go to rest, he said, in a tone that went irresistibly to the heart, 'It's a pleasant thing,' Mr. Forster, 'to be brought to the state of *a little child; to be put to bed;* to see it coming on: I thank God for it!' The heavenly expression of his countenance, as he thus gave vent to 'the abundance of the heart,' was a living comment upon our Lord's words, 'Whosoever shall not receive the kingdom of God *as a little child*, shall in no wise enter therein.' At an earlier period of his illness, alluding, in conversation with a friend, to his helpless state, and his consequent dependence upon others, he added, in the same resigned spirit, 'My illness has been no trial to me. I never loved bodily exercise; and while my servants are good enough to think it not a trouble to carry me up and down stairs, I have every cause to be happy and thankful.' Speaking one evening of *imaginary* trials, he happened to say, 'I have had my share of trials;' but instantly correcting himself, added, with earnest emphasis, 'God forgive me for saying so! I have been most graciously dealt with. My trials have been few and slight indeed. I meant only to say, that I had had some, sufficient to give me experience of what trial is.'"

In November, 1833, the Bishop was seized with an attack of jaundice, which no medical skill could combat; and on the ninth of December, he peaceably breathed his last, in the fifty-ninth year of his age.

The second volume of the publication before us is entirely occupied with letters. From these many interesting passages might be selected, and some that would tempt animadversion; but we shall confine ourselves to two extracts which will serve to illustrate, better than any formal portrait, the Bishop's character. The first occurs in a letter to the Rev. J. McCormick, dated Cashel, January, 1806.

"By education, by conviction, and by choice, I am, what I conceive to be, a thorough-paced Church-of-England man. The cant of a sect I cordially dislike; the uncouth phraseology, I had almost said, the pious jargon, which some good people delight in, is very revolting to my taste; and were I called upon to select my favorite authors, I should almost without exception, cull them from the shining lights of our own Establishment. Still, however, I am so much attached to the eclectic philosophy, that I will not be deterred by a name, or prevented by mere injudiciousness of manner, from gleaning truth wherever I can find it. Πανταχη την αληθειαν, I would wish to make my motto; and I shall never be ashamed to let Doddridge and Wesley appear, in my little library, on the same shelf with Tillotson and Burnet."

The other passage forms part of a letter to a friend, dated Abington Glebe, December 16, 1817.

"It seems to me to be not among the least blessings of inward religion, that it congenializes and cordializes human life; bringing into familiar, intimate, and almost domestic union, those who feel alike on this one great concern. Minor differences, there may be, even in matters of scriptural truth; still more decided differences in what may be called matters of religious economy; but these need not, and I trust the cases may become more numerous, where they will not, impede mutual charity. This, you will admit, is no unnatural train of thought for me to indulge in. I could expatiate upon it through pages; but to you it is altogether needless that I should. You found me almost a stranger, my friend entirely so: you took us to your own house, you made it ours, you made us feel as a part of your family: and this you did, knowing that, on several points, and some of them important ones, we differed from you, and from your friends. But you were willing to give us credit, and I trust not altogether gratuitously, for some unity of spirit. Thus received, we were truly happy in your family circle, if, in all points, we did not think alike; and thus feeling, we could hold sweet converse, without a single jarring note. Of this, I am confident there will be more in the world; meantime I cannot but be grateful to a good Providence, that I have seen and enjoyed so much of it. We are all hastening to that light of eternity, which will dissipate innumerable clouds and shadows of ignorance, prejudice, and misconception, which have kept, and still keep, too many good men strangers to each other's goodness. Happy is it for those who can, in any measure, anticipate this light; who, beginning with benevolence, can proceed with complacency, even where their companions may view some difficult and doubtful matters, with other optics than their own. This I do not say with an atom of that indifferentism, which, in the jargon of the present day, is often nicknamed catholicity. In matters vital, I could not yield or compromise, a single jot; and, in matters subordinate, but which I count important, (and there are many such,) on fit occasions, I would not shrink from close and manly discussion. But my creed is this,—that, while errors, in matters vital, must destroy complacency, they should leave benevolence uninjured; and that, in matters subordinate, while both may require a frank and determined assertion of our principles, both benevolence and complacency ought to subsist in full vigor, always provided, that on both sides there exists a deep conviction of, and cordial attachment to, the vitals of our holy religion.'"

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[*] "An extraordinary proof of the strength of this safeguard, Mr. Jebb had experienced some years previously. A man of noted character, connected with a gang of robbers, had lived within a stone's throw of Abington Glebe; after committing many distant depredations, it was at last determined on, by this robber and two of his companions, to attack the Glebe-house. Knowing the defenceless state of the house, they met, accordingly, at night, armed with blunderbusses, on the steps of the hall-door; when the wife of the leader of the gang, our near neighbor, discovering their intention, suddenly made her appearance; and declared, that 'If any of them raised a hand to attack Mr. Jebb's house, she would herself swear against and prosecute them, though it were her own husband.' The robbers were at once panic-struck; and retired without raising any alarm; leaving the inmates of the house wholly unconscious of their danger and deliverance. Tierney (the husband and head of the gang) afterward fled the country, when the fact transpired."

[†] The present Rt. Hon. Chancellor of the Exchequer, who will, I know, permit me to number him among the friends of Bishop Jebb.

From the Southern Churchman.

THE GLORY OF THE CHURCH,

A sermon by the Rev. J. Johns, D. D., delivered in Christ Church, Baltimore, June 5, 1836, *being the first Sunday after the consecration of the building to the service of* Almighty God. *Published by the Vestry.*

The foundation of this discourse is Haggai ii. 7, "I will fill this house with glory, saith the Lord of Hosts." The connection of the text having been explained, the design of the discourse is stated—"to bring distinctly to view the truth, that the glory of an edifice erected for religious purposes, does not consist in its material splendor, in the purity of its architectural order, or in the richness of its furniture, but *in the presence of Him who is the* 'Lord *of glory.*'"

In prosecuting this design the author inquires "what kind of presence this statement contemplates, and defines it to be 'his special favorable presence through the agency of his Spirit, by whose influences the blessings of that salvation which he has accomplished are applied to men.'" In answer to the question, "When we may promise to ourselves this invaluable privilege in connection with the services of the sanctuary?" the author has the following remarks:—

'To this question we may reply, 1. When those services are conducted by persons commissioned in the name and officiating under the authority of the great Head of the Church. The circumstances connected with the institution of the Christian ministry, are briefly but distinctly detailed by the inspired historians. In John xx. 19, we read, that on the evening of the first day of the week, "when the doors were shut where the disciples were assembled, for fear of the Jews, came Jesus, and stood in the midst, and said unto them, Peace be unto you. And when he had so said, he showed unto them his hands and his side. Then were the disciples glad when they saw the Lord. Then said Jesus to them again, Peace be unto you; as my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost. Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained."

'Such was their solemn consecration to the office and work of the Christian ministry. At the expiration of the forty days, during which Jesus was seen of them, and spake to them the things pertaining to the kingdom of God, when he was about to ascend in his bodily presence to the glory which he had with the Father before the world was, he came and spake to them, saying, "All power is given unto me in heaven and in earth. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you. And lo! I am with you alway, even unto the end of the world." The passage apprizes us of the power with which the apostles were invested to establish and extend the Church, to preach the Gospel and minister its ordinances, and to provide for the perpetuation of the commission under which they acted; for these services were evidently designed to continue until the end of the world. That part of their service, according to which they were the chosen witnesses of the resurrection of Jesus, very evidently was confined to the original apostles themselves. Their ministerial authority, as governors of the Church, was transmissible, and intended to be transmitted through others in succession to the end of time. The measures which they adopted for this purpose we learn from the inspired records, and from the statements of early Christian writers whose works have been preserved. From these sources we ascertain that the apostles associated others with them of the same order. Such were Barnabas, and Timothy, and Titus, who participated with them in the superintendence of the churches, and in the exercise of the power of ordination. This we conceive is evident from the instructions given by Paul in his epistles to two of the persons just named. Next to the apostles, we find a grade of ministers denominated presbyters, whose services appear to have been congregational in their character, and to have consisted in preaching the word and ministering the sacraments of the Gospel. And again in the sixth chapter of the Acts we are informed of the appointment of a third order called deacons, who were set apart by the solemn imposition of the hands of the apostles to serve tables, and attend to the daily ministrations to the poor. These were also, as we perceive in the case of Philip, who was one of the number, permitted to preach the word and baptize. Such we believe to have been the arrangement of the Christian ministry as constituted by those who were invested with the powers for this purpose by the great Head of the Church; and it would be difficult to show that in primitive times any other obtained.

'That Christianity was introduced into Great Britain at a very early period is universally conceded. (1.) The evidence of antiquity favors the idea that the Apostle Paul himself visited that island.

'(2.) It is moreover certain, that the Church in that region was organized in conformity with the primitive pattern to which we have adverted. It was found so constituted and independent, when in the sixth century the island was visited by a missionary sent from the Church at Rome.

'(3.) In process of time, like other branches of the catholic Church, it was brought under the control of a foreign ecclesiastical power, by which many corruptions were introduced among its doctrines, and many novel arrangements were associated with its ministry; the essential features alluded to, however, were still retained. At the period of the Reformation, when the yoke of foreign spiritual dominion was broken, the articles of faith were restored to their primitive purity, and the original constitution of the ministry, though still cumbered by arrangements resulting from its connection with the civil power, was preserved. Through this channel the important trust has been communicated to the Protestant Episcopal Church in these United States. Without designing or desiring to sit in judgment on ecclesiastical communities differently constituted from our own, we may be permitted to say, that if there be any value in a ministry framed in accordance with the primitive model, and derived in unbroken succession from Christ and his apostles, that privilege pertains to the Church with which we are connected. If there be a ministry bearing commission in the name of Christ, it is to be found here. Where they officiate, he is, on his own principle of interpretation, representatively present; and when they conform to his instructions, they may confidently calculate upon his blessing, or his promise fails, for he entered it into the commission under which they hold their office: "Lo, I am with you alway, even unto the end of the world." Now, my brethren, as this house is consecrated to Christ with a view to the services of this ministry, it surely is not presumption to hope, that if its duties are faithfully performed, he will here manifest his gracious presence and power.

'2. Again, this blessing, so ardently to be desired, we may hope for when the Gospel of the kingdom is truly preached. Jesus did not leave it to the ministry which he commissioned, to originate a message, to devise a system of doctrines and precepts, or to arrange the terms of admission to the divine favor. On these important points he has taken care, personally, and by the inspiration of the Holy Ghost, to furnish them with full and explicit instructions, which he has likewise caused to be recorded, and to be perpetuated in his Church. We have them in our possession, and on strict adherence to these, the fulfilment of his gracious promise is suspended. The commission reads, "Preach the Gospel, teach men to observe all things whatsoever I have commanded you, and lo, I am with you." We are to publish his word, unadulterated and unmutilated, adding nothing and keeping nothing back; and when the truth as it is in Jesus is thus preached, we have the express assurance of his presence. Now, my brethren, when I contemplate the peculiar arrangements of the Church with which we are connected as a congregation, I feel a proud confidence that nothing which human prudence could do, has been left undone, to secure the faithful performance of the condition on which this blessing depends. When I examine the articles of faith which every one who officiates at this altar must have subscribed, I find them what they profess to be, a concise and comprehensive statement of the essential doctrines of the word of God, on their conformity with which alone they profess to rest their authority. When I listen to the language of the creed, which the Church utters by the lips of her ministers and people, I hear a most striking and simple enunciation of the great facts of our evangelical religion. When I come to analyze the service prescribed for the occasions of public worship, I find that ample care has been taken to assign a large place, and to give decided prominence to sacred Scripture. I see that it is not only to be read, and read often, but regularly read; not as the predilection of the minister may determine him, but according to the systematic arrangement of the Church, so as to secure the annual publication of its leading portions to all the people. Let the preacher, therefore, be whom he may, and his private interpretations what you please, the congregation are sure that from the desk the pure word of Christ will be proclaimed. On this ground, then, I cannot but conclude, that if the gracious promise of Christ's presence is made to his ministers, in connection with the publication of his Gospel, we have unsurpassed reason to expect that blessing here.

'3. Again, in the gospels we meet with the following memorable words, uttered by the lips of the Lord Jesus himself, "Where two or three are gathered together in my name, there am I in the midst of them." When persons assemble to engage in services which he has prescribed, to seek for blessings which he promises, depending for success on his merits and mediation, they are surely gathered together in his name, and are, therefore, covered by the gracious assurance which we have quoted. You are too familiar with the exercises appointed for this place, to need to be reminded that they accord strictly with the directions of Jesus. If preaching his word, and prayer, and praise, are services which he has enjoined, such form our chief occupation in these courts. And with regard to the blessings which we are here instructed to seek, they are distinctly set forth in the liturgy prescribed for the place; and they are the very blessings to secure which Jesus died,—such as the pardon of sins, and peace with God, the gifts and graces of his blessed Spirit, the illumination and strength which prepare men to do his will, and experience his favor upon earth, and make them meet for his presence and glory in heaven. If these be not in keeping with his direction and promise, we should be utterly at a loss what to ask. Need I say that the forms of devotion prepared for our use, recognise success as depending on his merits and mediation? I should only declare what every child must perceive the moment he peruses the supplication in which we join. The precious name of Jesus is intimately interwoven with every prayer; to remove it you must rend them to pieces and leave the service a miserable mutilation without form or meaning. Its peculiar excellence consists not more in the admirable simplicity, with which it expresses the very wants which the true worshipper feels, than in its frequent and confiding reference to Him in whom God covenants to "supply all our wants according to the richness of his grace." And shall we suppose there ever will be wanting in the congregation which assembles here, two or three to engage in this service, with the spirit in which it is framed? If there be not, then of a truth Jesus will be here according to his own express promise, and then the blessing will be ours.

'4. Once more; on recurring to the evangelical narrative, we find that during the period of Christ's personal ministry upon earth, he ordained certain institutions as outward and visible signs of his inward and spiritual grace, as means whereby we receive the same, and pledges to assure us thereof. These institutions are two in number. We find no more in his word, however they have since been multiplied by human authority. They are called baptism and the supper of the Lord. The one was appointed the evening before his crucifixion, the directions with regard to the other are to be found in the apostolic commission. These two are carefully and solemnly observed with us; the standing evidences are before your eyes in the font and the table. They are administered here in their simplicity and dignity, uncorrupted by the superstitions by which they have been smothered, and free from the familiarities which have sometimes been suffered to degrade and defile them. When, then, his ministering servants engage here in these ordinances which he has appointed, surely they are acting in his name, and may look for his presence and blessing; when in faith and prayer we here dedicate to him our offspring, we may hope that he will ratify what is done on his authority, and receive them as his own by adoption; and when we gratefully gather around his table to commemorate his dying love, we may expect that he will be with us at the feast, and manifest himself to us in a way which will make it good for us to be here.'

The length of the preceding extract will preclude us from any further selection from the more impassioned exhortations with which it concludes. We devoutly hope that the gracious presence of the great Head of the Church will ever be manifested to the worshippers who shall frequent this new edifice which they have consecrated to his service.

COMMUNICATIONS.

For the Churchman.

THE LUTHERAN REFORMATION.

> "η θαυματα πολλα,
> και που τι και βροτων φρενας,
> ὑπερ τον αληθη λογον
> δεδαιλαλμενοι ψευδεσι ποεκιλοις
> ἐξαπατωνται μυθοι."—*Pind. Olymp.*

In an article upon the Lutheran Reformation some weeks since, I abruptly commenced with the administration of Adrian VI. It will therefore be well, briefly to notice the state of the Church during several previous pontificates. The general corruption of the clergy, at the commencement of the sixteenth century, engaged the attention of the great and good throughout Europe. It was loudly deprecated by the virtuous of the priesthood, and boldly condemned by the princes. Christendom was sensible of the danger of her position, and the existence of affairs in their present state became impossible. Reformation must defecate, or revolution would divide and overturn. The cry of the nations rang around the Vatican; but in the slumber of imbecility, or the fever of passion, its warnings were disregarded. Nor was it to be expected that corruption would administer its own remedy; from such men as Alexander VI., and Julius II., Christendom had nothing to hope. Leo X. was their successor; and when Luther emerged from his convent, unknown, and unsupported, it was in *his* power to have crushed an opponent so feeble, and, as yet, so undetermined;—it was *his* imprudence that gave energy to the party, and rendered schism inevitable.

Luther's movements, at first disregarded, at length attracted serious notice, and he was summoned to Rome. But by the interference of Frederick, Cardinal Cajetan, a Dominican, and legate at Augsburg, was appointed to hear and adjudge the controversy. The appointment was unwise, and nothing was effected. The pontiff then committed the affair to Miltitz, a man of prudence and moderation, who so far influenced Luther, that he addressed a letter of marked humility to the Pope, promising profound silence upon all matters of debate, and engaging to transmit a circular to his followers to the same effect. There were three conferences between Miltitz and Luther, amicable, and apparently satisfactory in their results; and a reconciliation of parties was confidently expected at Rome. These prospects, however, were blasted by the influence of the Dominicans, in consequence of the event of a disputation between Luther, Carlostadt, and Eckius of the conservative party; and a bull of excommunication was issued against Luther. Burning the bull in public, Luther now abjured his allegiance to the Church, and openly assumed the character of a revolutionist. At Leo's decease, Adrian VI. succeeded to the chair; and, himself a virtuous and honest man, promised every necessary change, demanding the execution of those penalties upon Luther to which he had been subjected by the decree of the diet at Worms. The German princes, however, did not interfere, and Luther was free.

Reformation in the Church at this period was certainly necessary; and had not Leo's imprudence rendered it impossible, it *must* have succeeded the first movements of discontent. The consequent revolution and its influence will now occupy attention. Whatever the effects may have been, they are the consequences of schism: whatever the beneficial results, they have been the workings of error overruled by Providence.

Revolution ever carries in its train the multitude; and it was an easy task to persuade an ignorant peasantry, now first startled from the repose of centuries, to throw off restraints always burdensome, to assume the dignity of inquisitors, and to rest their belief upon the as yet untried conviction of understanding. Their numbers rapidly increased, and with the rabble included many of the noble and learned. The invention of printing became a mighty power in the service of controversy, the influence of innovation was successful upon the crowd, and the fearless denunciation of corruption satisfied the nobility and the scholars. Reason and argument had their effect with many; but with the crowd, it was a mere opposition "of more powerful prejudices of another kind, to the prejudices of ancient authority." I believe these are Hume's words, whose consideration of this question I think reasonable, and some of whose views are embodied above.

The Reformation was a triumph of democracy. The pliant populace, taught belief in their right to examine, decide, reverse, and nullify opinions, on the ground of universal capability and natural prerogative, have never forgotten their lesson, and three centuries have added not merely the title, but the rule of "majesty:" another will conclude their march at the goal of anarchy and despotism.

And the universal ascendancy of this spirit has been the gradual effect of the Lutheran revolution. Then first taught its strength, it has now convulsed the world. It tells of its original, and acknowledges no religion, no law, no social nor public rights. It has worked in letters, and made the press its own curse; it has worked in politics, and unsettled the world; it has worked in religion, and made the very title of CHRIST'S Church ambiguous; but here its proud waves must be stayed; in the Church of GOD is the power, and it is almighty. Not in the imaginary connection of a hundred religions, self-styled the universal Church, but in that body which is one in its existence through all time, to which alone were the promises given, and of which alone GOD is the ever-present Spirit.

In a future article I will attempt a detail of the several influences of the Reformation, as effected by the spirit of democracy. If I have been too confident in my assertions, if I have been hasty in my deductions, I have been sincere.

Φιλαρχαιος.

N. B. To the Editor of the Churchman, who noticed with so much consideration my former article, I owe a reason for again stating my belief that the Church would have commenced internal reformation, had Leo been successful in reconciling Luther. Dissatisfaction and discontent had assumed an appearance of too great strength, to be any longer flattered with promises, or stifled with threats. Luther still existed, the same energetic and powerful man; there were thousands who looked to him as a leader, ready at a call, to display the faculties which had made Rome tremble. The conviction of the necessity of change was general, and there was power to enforce it.

With the Pope rested the responsibility; and if liable to the influence of individuals, the safety of his throne was endangered. His infallibility was the opinion of some;—it was not (I have Catholic authority) a dogma of necessary belief. He had therefore the power, and there was imposed upon him the necessity to act. What his reformation would have been; whether it would have innovated upon doctrine, or corrected morals and discipline, it cannot now be determined; but the demand was such as required satisfaction, not compromise. Φ

July 27th.

For the Churchman.

ONE of the Congregational missionaries sent by the people of New-England, to convert Christians in Persia, seems to be very successful. He writes "We have in our own family two BISHOPS, Mar. Johanna and Mar. Gabriel." No doubt he will try to convince these distinguished guests of the utter uselessness of their order.—*Vide Perkin's Journal, N. Y. Observer.* J.

For the Churchman.

MR. EDITOR,—Holding, as I do, that the stability of pure religion, and the cultivation of intellect in all its varieties and applications, are inseparably connected, I take an interest of more than mere curiosity in all kinds of literary intelligence. My eye rests on it with pleasure in your columns; and never more so, than when it relates to memorials of the olden times—the links which bind the present to the past, and give anticipation soberness and depth.

So much by way of lure, if you will, for more of what I so well like.

I have now to say that the notice of Charlemagne's (rather Alcuin's) Bible, in your last number, is incorrect in one respect: that precious manuscript *was* purchased for the British Museum, though not by its trustees. A few individuals—Sir Robert Peel, who has so well proved himself a discerning patron of sound learning, at their head—purchased and presented it to the noble depository which does so much honor and benefit to their country. When shall we have any thing like it? Mexico, it seems, has *its* museum, fully organized in 1831, and distributed into the three departments of Mexican antiquities, products of industry, and the natural history of the republic; with a supplementary section, appropriated to the antiquities, industrial products, and natural history of other countries. This shames us. A LOOKER-ON.

August 8th.

THE CHURCHMAN.

SATURDAY, AUGUST 13, 1836.

NOTICE.

THE Church public generally are respectfully notified that the depositories of the Protestant Episcopal Press, and General Protestant Episcopal Sunday School Union, will be removed from their present location, No. 46 Lumber-street, to No. 28 Ann-street, New York, by the 1st of September next, where all communications are requested from that date to be addressed to LOUIS SHERMAN, *Agent.*

New York, August 8, 1836.

⁂ The Church periodicals throughout the United States are desired to notice the above.

WE are gratified to inform our readers and the Church generally, that the Rev. F. L. Hawks, D. D., rector of St. Thomas' Church, New York, intends returning to the United States by the first of October next.—*Com.*

THE "SPIRIT OF MISSIONS."—The first number of this valuable periodical, since its editorship was committed to the Secretaries and General Agents of the two Missionary Committees, has just been issued. The missionary correspondence, as our extracts will show, is of an interesting and cheering character.

The Rev. Dr. Robertson is on his way to the United States. The Spirit of Missions informs us, that "the state of his health, a desire to communicate personally with the Committee on the interests of his mission, the hope of procuring by his own exertions an American printer, and the belief that the presentation, by himself, of this interesting department of the missionary enterprise in Greece, might conduce to its prosperity, are the motives of Dr. Robertson's voyage to his native country." We hope his wishes and expectations may be realized.

The Foreign Committee, if we may judge from the pleasing evidence his sensible letter affords, have been happy in engaging the services of Mr. James Thompson as a missionary teacher. Africa, benighted though she is, and long has been, yet, upon her, we *know*, the Sun of righteousness is to arise with healing in his wings. Ethiopia will yet stretch forth her hands to GOD. We hope the promises that that day is near, are not deceptive.

FROM REV. HILLIARD BRYANT, MISSIONARY AT ATHENS, GREECE.

January 27, 1836.

You have doubtless before now received my communications, detailing the principal incidents of our journey, and announcing our safe and happy arrival. I have now before me the pleasing task of attempting to convey to you the impressions which I have received during the short time I have been here.

Though prepared by universal report to expect in Mr. and Mrs. Hill, in their character and success, every thing to admire, I can truly say that my expectations have not been disappointed, in regard to their private and domestic character. I have, in the unaffected cordiality of my reception, and in the kind attentions which I have since received, a satisfactory guarantee that my situation in their family will be most agreeable and happy—that whatever qualifications I may possess will be duly appreciated, and that all my deficiencies and infirmities will meet with due indulgence.

In regard to their character as missionaries, it is enough to say that it is a sufficient, and the only, explanation of their unparalleled success. And now in regard to their success—the great work which by their instrumentality is going forward here—as I had no adequate idea of it before my arrival, so I can hope to convey none, by any description which I can give; properly to appreciate it, one must be on the spot. He must witness with his own eyes the degraded material, the patient persevering process, and the finished and glorious result. He must see the squalid, naked, starved daughter of poverty, superstition, and wretchedness, converted into the smiling, intelligent Christian lady; and must behold the delighted mother admiring with tears of joy and gratitude, this wonderful transformation, receiving for the first time, the blessed Gospel from the lips of her renovated child, and revering, I had almost said adoring, the disinterested and devoted stranger who had come from a distant country to be the benefactress of herself and her little ones.

I esteem it fortunate, that I arrived here in time to witness the annual review and examination of the schools. It took place on the sixth of January, the Christmas of the Greek Church. Owing to the inclemency of the weather, and lingering cases of the epidemic, which has prevailed here, only about three-fourths of the usual number of scholars were present; but a more interesting scene I certainly never witnessed. Two of the largest apartments of the school house were chosen for the occasion. One of them occupied by the larger boys, between the ages, perhaps, of six and fifteen, and amounting to about one hundred and fifty; and the other by the smaller boys and the girls, to the number of about two hundred. In the latter apartment, and extending nearly the whole length of it, was a large table, containing books, articles of clothing, sweetmeats, &c., for presents to the children, and also examples of work from the department of industry. The latter, considering that the children of this department, but a few months before, knew absolutely nothing, exhibited a surprising improvement, and would have been creditable to any institution of the kind in any country. This subject is not unworthy, as some may suppose, the attention of the missionary. For it may be in vain, that these poor orphans receive that "knowledge which is able to make them wise unto salvation," unless they are provided also with the means of a respectable livelihood, that they may thereby be placed above the power of those temptations which the pressure of extreme indigence might render irresistible.

After exercises in reading, &c., a Christmas hymn was sung, which had been composed for the occasion by one of the teachers. And it was truly affecting to hear their sweet, melodious voices, ascribing glory to GOD in the highest, and to our divine Saviour. This performance (a copy of which I send you) particularly the two last stanzas, accompanied with the interesting associations of the place and performance, affected my mind beyond any thing of the kind that I ever heard. The exercises were closed by delivering the presents, and among these, it was manifest by the delighted countenances of the little recipients that the *books* were the most highly valued.

It may serve to show the high estimation in which these schools are held here, to observe that the following distinguished individuals were present on the occasion. The Baron H——, Aid-de-Camp and Grand Equery of the King of Greece: General de G——, and Colonel de P——, of the suite of the King of Bavaria, who is here on a visit: the two latter, at the request of the King of Bavaria, who was prevented from attending himself by urgent business: Sir E. L——, the British Minister, with his two daughters; W. W——, Esq., Secretary of the British Legation. All these gentlemen, from their countenances and their language, were evidently highly gratified.

A few words in regard to myself. For the present, and for some time to come, my attention must be principally directed to the languages—the Greek and the French, the latter, if not absolutely necessary, is certainly very important to a missionary here. Now, to speak and write those languages *well*, to the high and the low, as occasion may require, is not the acquisition of a day or a month. However, in the meantime I can make myself useful in various ways. Mr. Hill has every Sunday an English service in his own house, for the benefit of his own family and all others who please to be present. This service is attended, and highly valued, by several individuals connected with the government, naval officers, and others who are transiently here. In these duties, of course I can immediately take a part. As it will be perceived that my leisure must be small, my friends, I hope, will not expect too much of me by way of correspondence. It is true I am in the midst of all that is beautiful in nature and art, and they receive from me a due measure of admiration. As I pass these celebrated ruins, or from some eminence survey the rich landscape, I pay my tribute as sincerely as any of the pilgrims who treasure up their sweet influences for transportation. But I have not come here to act the amateur or antiquarian, to write elegantly, to sketch beautifully, to apostrophize eloquently the illustrious dead; my business is here with the living—with Greece not in the glory of the past, but in her present affliction and humiliation. This consideration I hope will suffice to account for my silence in regard to most of the objects of classical interest with which this place abounds.

P. S. I wish to say to those gentlemen in our seminaries who are thinking of Greece as the field of their future labor, that they should turn their attention to Crete as a most eligible location. This island contains 120,000 souls, 80,000 of whom are Greeks. Though at present it is attached to the Turkish empire, negotiations are understood to be now pending, which will probably result in its cession to the kingdom of Greece. However, should the decision be otherwise, no obstacle would be presented to the establishment of a mission there. Mr. Hill, on a recent visit to the island, was earnestly solicited by the official authorities to establish schools among them. In truth, the whole country is open to missionary efforts, and urgent and repeated solicitations are received from every quarter for laborers.

FROM A LETTER OF THE REV. DR. ROBERTSON, MISSIONARY AT SYRA, GREECE.

I HAVE to communicate to you the ratification of the pledge given me some time since, by the minister of the interior, that I should have permission for the free circulation of our publications in all parts of the realm. The following is a literal translation of the decree:—

"In answer to your application of August 31st, to this office, by virtue of the second article of the royal decree of the 23d December, we grant you permission to sell or distribute freely, within the kingdom of Greece, the books contained in the catalogue presented by you.

"We inform you, also, that we have issued a circular to the monarchs of the realm, by which we acquaint them regarding this measure, and we call upon them not to interpose any hinderance, either to yourself, or to any other to whom you may give in charge the sale or distribution of the books mentioned in your catalogue.

"Signed by the Acting Minister of the interior,
G. PRAIDES."

This is precisely according to the arrangement made with the minister, when I was in Athens, in July last. It gives me all the liberty I wish. Hereafter I have only to add to the catalogue, from time to time, such new works as I desire to circulate, and the permission will be extended to them. Thus all hinderance is removed out of my way, and by this arrangement of sending in a catalogue and copies of my books to government, the mouths of gainsayers are stopped.

I here add the translation of a letter received a few weeks since, from the Bishop of Drama, in Macedonia.

"SIR,—Receiving safely, with thanks your offerings to us, both the sealed package and the other books, we acknowledged, and still acknowledge ourselves indebted to your learned reverence. Praising, with thankful voices, your exceeding generosity and love of learning; persuaded, moreover, that our youth will again receive the patronage of your learned reverence, we beseech you also to furnish us some school cards for reading and arithmetic, and a guide book explaining the method of teaching according to the system of mutual instruction.

"Our school, Sir, was opened about the middle of last month, capable of containing one hundred male pupils, the half of whom have been already collected together. We hope, by GOD's help, to establish also four Hellenic schools for the present, and subsequently others in the principal towns of our province.

"These are our words; and proffering to you our high esteem and gratitude, we subscribe ourselves the devoted friends of your learned reverence,
GERMANOS, Bishop of Drama."
(Signed also by four of the primates.)
"*Alektryopolis, (now Alistrati,) 20th June*, 1835."

I send with this, also, the original. It is not quite so highly wrought and complimentary as a similar document which I forwarded you some time since, but may serve to illustrate the epistolary style of these regions. The sealed package alluded to contained a few volumes, chiefly Scriptures, for the Bishop's own use. The letter is addressed, on the cover, "To the very learned, reverend, and philhellenic, J. J. Robertson, American."

It gives me pleasure to state, that, a few days since, during my absence, the Constitution frigate, Commodore Elliott, was here, and that both himself and officers showed the kindest attentions to my wife and family, and a very warm interest in our missionary operations. The Commodore, after visiting the school, with his officers invited my wife to bring all the children of the school on board, and sent his boats for them. The children were taken through the ship to see its different parts, and then treated with a good supply of biscuit, to their great delight, as well as to the amusement of the crew. We have the promise of another visit in the course of the winter. These things have a favorable effect upon our operations, and are gratifying to ourselves, especially in this unattractive isle, where we so seldom see a fellow-countryman. I had interchanged a few words with the Commodore, about a week before, while lying in quarantine at the Piræus, and he had the goodness to send me some American papers.

FROM JAMES THOMPSON, MISSIONARY TEACHER AT CAPE PALMAS, AFRICA.

Harper, Maryland, Ter., Feb. 11, 1836.

In consequence of the detention at Monrovia of your letter of July last, I received no communication from you in reply to mine which I wrote you last March, until the 28th ult., at which time I had almost despaired of ever again hearing from you respecting the church, school, mission, or any thing of the kind; so that you may very well imagine how overjoyed I was at the reception of a letter so interesting and gratifying—appointing me to a station, though arduous and difficult, yet such a one as I have been, for the last four or five years, anxiously aiming to fill. You may depend upon it my mind and thoughts were not idle in regard to the plans to be pursued, after perusing the contents.

I was somewhat inclined to think that our Episcopalians at home were about to throw the burden, a part of which they are in duty bound to bear, altogether on other denominations, allowing poor perishing Africa to sink deeper and deeper in her ruins, without the offer of one faint glimmering ray to shine upon her mass of darkness; one word of Christianity and reason to outroot her deeply implanted heathenish superstition; or one kind friend to take her from the bewidering labyrinth, and guide her into the beautiful path that leads to civilization, to Christianity, to happiness, and ultimately to GOD. But thanks be to the Almighty Author and Giver of all good things, that he has moved the hearts of our brethren at home to so great, so noble a design, as the proposing of the establishment of a mission in Africa for the purpose of meliorating the religious, as well as the moral character of her children.

The character of the natives of this place is quite favorable to our object. They entertain the kindest feelings toward us, are hospitable and tractable, and are very anxious to have schools established among them. They are somewhat advanced in civilization, having acquired considerable knowledge of civilized life, from the natives and settlers of the English settlements near us. I may also add, in favor of a location here, that in the office which I hold here, I have gained great esteem among these people, and also command a good deal of respect and influence. With all these considerations in view, I hope the Committee will not consider me injudicious and hasty in the selection, or rather in the acceptance, of a piece of ground, in dimension about ten acres, three miles from the Cape; especially when they hear that I have not been rash in my choice, but have consulted the opinion of such a man as Dr James Hall, our present agent, who leaves this place for Monrovia, where he intends to remain until an opportunity offers to leave the coast for the United States, for the purpose of recruiting his health. Dr. Hall will, no doubt, hand you this letter, and from him you may obtain all necessary information concerning the location of missions, &c. The Committee will please to remember that Dr. Hall is an ardent friend to the Episcopal Church, and it is through him and from him, as agent of the American Colonization Society, I have had granted to the Episcopal Society the beautiful piece of land before mentioned, without any compensation whatever; whereas, had I attended to the first proposition of the Committee, I might have wasted the greater part of the money which they authorized me to draw for, in an apparently useless undertaking, which would have been a great waste of funds and time. I thought the last proposition that was made by the Committee the most acceptable one, namely, that of allowing me to select such a site for the mission buildings, as, in the opinion of myself and friends, will combine the greatest advantages. I therefore took advantage of it, and did accordingly.

As I have a strong desire that the funds which the Committee receive for Africa, should be laid out economically, and as advantageously as possible, I will, by permission, recommend the following important hints to their consideration. When desirous to forward funds to this colony, it would be well to send out such goods as are saleable on this coast, for the purchase of provisions, &c., for the children, as they are not to be procured with any thing else. If I see fit to use any of these goods for myself, I shall place them in my account against my salary, if approved by the Committee, as also all the funds that I may from time to time receive from them, and charge the amounts appropriated or expended for the use of the mission, specially to the Committee. On the first day of March next, GOD willing, I shall open a school in my own house, under the charge of my wife, and there continue it until the mission houses are built, which cannot be in less than four or five months hence.

In the meantime, I shall be engaged in superintending the buildings, and use all means to expedite the work with all speed possible; and also superintend the school. We have no less than nine native kings subject to us, some of whose children, as well as those of the head men, I intend to take as boarders. They, no doubt, will be the means of influencing the other children to come to our school. I propose having a sort of manual labor school also; but in such case it will cost something for agricultural tools, which I can procure from the public store, though at rather a high rate; but the profits accruing from the children's labor will, no doubt, more than doubly exceed the cost of their tools, as I have designed that, if possible, they should raise a great part of the vegetables they are to eat.

Accompanying this, the Committee will receive a bill of goods bought of Captain Josiah Gould, of Baltimore, Maryland, for the payment of which I have drawn on the Treasurer of the Committee. In my next I will render a copy of daily accounts of the appropriation of goods received by me.

Some of the gentlemen of the Committee, on seeing these bills and accounts, will, doubtless, think rather strange of my bartering such goods for labor, provisions, &c.; but we cannot pay any debts here, excepting to colonists, if we have not goods, as there are very few cash-dealing natives here.

P S.—March 17th, 1836. Owing to unavoidable circumstances, I was disappointed of the opportunity of sending this letter as I intended, but Dr. Hall has since returned from Monrovia with a person to succeed me in my office, and as he intends to leave this place again in a few days for Monrovia, and there take ship for the United States, I thought I would add something more to the above.

I disconnected myself from the agency of this place, as I before proposed, on the 1st of March, and I have since then commenced my school, which at present consists of two girls and five boys, who live with me, and several other native boys that reside with colonists. I could have a great many more had I a house in which to accommodate them. As it will be sometime before the proposed mission house will be finished, I have concluded to build a temporary native house on my lot in town, as a receptacle and school for the children, which will be completed in a day or two. As the cost of it will be small, not exceeding ten or fifteen dollars, I thought it better to put up such a building, in which I can accommodate twenty or thirty children, than wait some five or six months before I began the school.

FROM THE REV. D. C. PAGE, RECTOR OF TRINITY CHURCH, NATCHEZ, MISSISSIPPI.

Vicksburg, (Mi.,) May 31, 1836.

The Episcopalians of this city having expressed a wish that I should visit them with a view to the organization of an Episcopal church, I came here last week for that purpose, and am happy to have it in my power to say, that the prospects of success in this enterprise are very far from being discouraging. On Sunday I preached three times to numerous and attentive congregations, and last evening a meeting of the Episcopalians was held for the purposes of organizing an Episcopal church, and of concerting measures for the erection of a suitable house of worship. The results of the meeting were the election of wardens and vestrymen, the appointment of a committee of arrangements for the erection of a church, and of another committee for the purpose of corresponding with you, with a view to secure the services of an efficient clergyman at this point.

You will probably receive their communication about the same time that this reaches you, which I write in order to enforce the application of that Committee by the expression, on my part, of an earnest desire that a suitable clergyman may be sent here as soon as possible.

There are few parts of our country, I should think, where there is a more favorable opening for the establishment of an Episcopal church than that which exists at present in the city of Vicksburg. The town is supposed to contain about three thousand inhabitants, and the rapidity with which it has increased within a short time is incredible. Of its three thousand inhabitants, perhaps one thousand have been added to the population within a year or fifteen months. The Episcopalians here are exceedingly desirous to have a clergyman settle among them, and I have been assured that they would liberally sustain an efficient minister of the Church. Cannot some suitable one of the young men who will shortly be ordained from the graduating class in the General Theological Seminary be induced to turn his attention to this important sphere of labor? The people of Vicksburg are shrewd and intelligent, and require for their clergyman a man of persevering zeal, prudence, and respectable talents, and one to whose discourses they could listen with respect and interest. I do most earnestly hope that the Committee may make immediate provision for the supply of this place. It is, I think I may safely say, healthy; and with a little prudence, there is not much to apprehend on the score of climate.

Natchez, June 3, 1836.

I again request that the Committee for Domestic Missions may take immediate measures for securing to the Episcopalians of Vicksburg the services of an efficient clergyman. I can scarcely express the deep and solemn sense which I have of the importance of that position. Indeed there could not well be a finer opening for the establishment of an Episcopal church than the one which now presents itself in that rising city.

There are fine openings also for the establishment of the Church at Manchester, Columbus, and Woodville. At the latter place there is a church built, with an organ and every thing in readiness for the regular ministrations of the Church. If, therefore, in addition to supplying Vicksburg, you could send three others to this State, they could be most usefully employed.

It is thought that this parish (Natchez) can raise about one thousand dollars a year toward the support of missionaries in the State. The church at Vicksburg would contribute something, and Dr. Merril is of opinion that Mississippi could support all the clergymen that could be sent to her.

WASHINGTON COLLEGE.—The annual commencement of Washington College took place on Thursday, the 4th instant. Ten young gentlemen received the first, and four alumni of the College the second degree. The honorary degree of Master of Arts was conferred on Mr. Lemuel C. Holcomb, of this State, Rev. William H. Shaler, of Suffield, Conn., Rev. Ashbel Steele of Pensacola, Professor Terry, of Bristol College, and Lieutenant Francis D. Newcomb, of the United States' army. That of Doctor of Divinity was conferred on Rev. Cyrus Stebbins, of Waterford, N. Y., and Rev. John Frederick Schroeder, of this city; and that of Doctor of Laws on the Hon. Thomas Lindell Winthrop, of Boston.

The number of students of the College at the close of the last term was sixty five, of whom nearly half are communicants of the Church. Half, at least, of the class just graduated design to devote themselves to the ministry. Certainly Washington College has, to the utmost of its ability and encouragement, served the important cause of ministerial education among Episcopalians; and it must be gratifying to all who have the best interests of the Church at heart, to know that the present circumstances of this institution offer a very pleasing spectacle of order, good instruction, and religious character, and an encouraging prospect of increasing success.

The usual sermon before the Church Scholarship Society was not preached, as the meetings of that Society are now simultaneous with those of the Connecticut Convention. This change was made during the past year, in the hope of enlisting a more general and vigorous co-operation on behalf of a society which has, indeed, kept all its pledges to the public, and done much for the Church, but which could of necessity supply but an inconsiderable proportion of the great number of laborers for whom the harvest is already white.—*Communicated.*

TRIBUTES OF RESPECT.

ZION CHURCH, NEW YORK.

AT a meeting of the vestry of Zion Church, New-York, held on Monday evening, August 1, 1836, the following resolutions were unanimously adopted:—

Whereas it hath pleased the supreme Disposer of events, in his all-wise and gracious providence, to remove from his labors in the Church militant to the fruition of the joys of the Church triumphant, the Rt. Rev. William White, D D., Presiding Bishop of the Episcopal Church in the United States, therefore,

Resolved, That this vestry do sincerely and unfeignedly sympathize, in common with the whole American Episcopal Church, upon the removal of that good and distinguished prelate, who, for nearly the period of half a century, had been spared to adorn, by his public life and private character, that branch of GOD's heritage over which he had been called to preside,

Resolved, That this vestry entertain a sincere veneration and respect for the pure and unaffected piety, the sound learning, exalted attainments, and the many and exemplary virtues which so conspicuously marked and adorned this venerable and beloved man of GOD.

Resolved, That the vestry do approve of the order of the Rector, by which the Church has been placed in mourning, and that the same be continued for the usual period of one month.

Resolved, That the foregoing resolutions be published in the Churchman.

THOMAS BRINTNALL, *Rector.*
J. H. HOBART HAWES, *Secretary.*

CHRIST CHURCH, NEW YORK.

At a special meeting of the wardens and vestry of Christ Church, held on the evening of Tuesday, August 2d, the following resolutions were unanimously adopted:—

"*Resolved*, That we have heard with great regret of the loss sustained by the Church throughout the United States, in the removal of their beloved father and head, the Right Rev. Bishop White.

"*Resolved*, That while they cannot but be deeply grieved at the event, they feel bound to cherish a grateful sense of the goodness of the great Shepherd and Bishop of the Church, for having so long spared to her so bright an example of Christian perfection, and so eminently distinguished a counsellor and guide.

"*Resolved*, That as a testimony of their feelings, and a slight expression of their regret, they will cause their church to be put in mourning.

"*Resolved*, That a copy of these resolutions be transmitted to the family of the late Bishop White, to the wardens and vestrymen of Christ Church, and to the Right Rev. H. U. Onderdonk, Bishop of the Diocese of Pennsylvania.

Attested, THOMAS LYELL, *Rector.*
STEPHEN CAMBRELING, *Secretary, p. t.*

DIOCESE OF CONNECTICT.

At a meeting of the Bishop and many of the clergy of the Diocese of Connecticut, holden immediately after the Commencement exercises of Washington College, August 4, 1836, the Rev. Drs. Jarvis, Burhans, and Croswell were appointed a committee to report resolutions, expressive of the reverence of this meeting for the memory of the late Bishop White.

The following preamble and resolutions were thereupon reported by the Chairman of the Committee, and adopted:—

"Whereas it has pleased ALMIGHTY GOD, in his wise providence, to take out of this world the soul of the Right Rev. Father in GOD William White, Bishop of the Protestant Episcopal Church in the Diocese of Pennsylvania, who for more than forty years presided uninterruptedly in the general councils of our apostolic Church, and from whose hands all our present bishops, with one exception, have received the apostolic office:

"Therefore, be it *resolved*,

"First, That regarding the deceased prelate as our spiritual father, we will for the space of thirty days wear the usual symbols of mourning, and recommend to our brethren not present to do the same.

"Secondly, That it be recommended to the several parishes of this Diocese to follow the same rule by which they have heretofore been guided in case of the decease of a bishop of this Diocese, by hanging their churches in black for the space of one calendar month.

"Thirdly, That it be recommended to the clergy who have cures, to take notice of this afflictive event in a discourse suited to the occasion.

"Fourthly, That we express in our own names, and we hesitate not to add, in the names of all the clergy of this Diocese, to the bishop and clergy of Pennsylvania, to the united churches of which the venerable prelate deceased was the rector, and to his son and the other members of his family, our deep sympathy in a bereavement peculiarly afflictive to them, but shared in common by all the members of our Church.

"Fifthly, That while we are filled with gratitude to the Father of Mercies for having so long delayed the present afflictive dispensation, we feel that it is a time in which it becomes all the members of our Communion to engage in fervent prayer, that the great Head of the Church will shed upon us the dew of his blessing, that so we may continue in that unity and godly love which have been preserved through the whole period in which the deceased bishop presided over our councils.

"*Resolved*, finally, That a copy of these resolutions be transmitted to the Right Rev. Dr. Onderdonk, now the Bishop of Pennsylvania, to the senior warden of the united churches of Christ, St. Peter's, and St. James', and to Thomas White, Esq., the only son of the late bishop.

George Burgess, *Secretary*."

Seminary Bible and Prayer-Book Society.—The following extracts from the last report of the Executive Committee of this Society have been furnished us for publication :—

"The executive Committee of the Seminary Bible, Prayer-book and Tract Society, in presenting their third annual report have no extraordinary facts to communicate. It comes not within their province to plan or execute schemes of magnificent enterprise. In pursuing the even tenor of their way they have been content to direct the attention of their associated brethren to the objects of compassion in their own immediate neighborhood ; or rather acting on the presumption that each individual member was best qualified for the direction of his own personal exertions, their chief object has been to provide the means with which their brethren might minister to the spiritual necessities of the destitute and ignorant.

"As a consequence they have no brilliant report of plans projected for the conversion of distant multitudes, with which to dazzle the imagination, or entice their associates into new and untried fields of labor.

"They have only to offer the testimony of facts, and these confined to numbers and statistics.

"Incidents of the most thrilling interest *may* have happened to their brethren while engaged in their unostentatious vocation,—if so they are unknown to the officers of the Society, and must be left to work their silent effect on the mind of the observer.

"This circumstance will also account for the seemingly paradoxical statement, that more has been done in the real effective circulation of tracts, while the number of pages has been but very little increased.

"During the past year orders to the amount of 599,225 pages of tracts have been given by the Corresponding Secretary upon the Protestant Episcopal Tract Society. These have been promptly executed so far as their supply of publications would permit. Several of the tracts being out of print at the time, of course the actual number of pages received by us falls short by a few thousand of that reported. As far as can be ascertained we have obtained 550,000 pages, which exceeds the amount of the previous year by 50,000.

"Thus we have considerably increased our distribution in the number of pages issued, while far greater effect has been given by a more judicious selection. Smaller and more appropriate tracts have been obtained, which counting less in the aggregate, have secured a larger number of readers.

"Nearly 300,000 pages have been distributed in the upper wards of this city, —a part through the agency of Sunday schools under the direction of students, but principally by the members personally, in pursuance of a regular plan of district visitation.

"Not far from 250,000 pages have been given to the students for distribution in the country during the ensuing vacation.

"During the past year our distribution of Bibles and Prayer-books has almost doubled

"We have obtained 307 Bibles, 255 Testaments, and 593 Prayer-books. The amount for the previous year was 122 Bibles, 25 Testaments, and 395 Prayer-books.

"These have been freely distributed, like the tracts in both city and country, the major part, however, in the city.

"It is gratifying to contemplate the steady improvement in our affairs, as seen from the comparison of our statistics for two consecutive years It has not been the effect of a burning zeal too often called forth by some novel measure, only to waste its energies in attempting too much. We have silently advanced in our benevolent enterprise, especially in that part relating to the circulation of Bibles and Prayer-books, while scarcely any attempts have been made by the Executive Committee to stir up their brethren to more active exertions. They have rather preferred that the spirit of Christian love existing in the hearts of their associates should instigate to action.

"Such measures they knew would be permanent and effective ; nor have they been disappointed. A habit has now been introduced among the students of this Seminary, which, by the blessing of God, will continue to exert a salutary influence both on themselves and the objects of their benevolence."

TENTH ANNUAL REPORT OF THE GENERAL SUNDAY SCHOOL UNION.

The Executive Committee of the General Protestant Episcopal Sunday School Union, in presenting to the Board of Managers their tenth annual report, would make their humble but most hearty acknowledgments to Almighty God, for the very prosperous condition, in which they are permitted to state the Society may now be found

In each succeeding year, since its organization, it has exhibited some improvement upon the past ; frequently, however, so small, that apprehensions could not but be sometimes entertained, whether it would be able to continue its operations Though its object was often and much commended, and the formation of the Society hailed with great satisfaction, aid did not flow to it with any thing like the liberality necessary to carry its benevolent intentions fully into effect.

Recently, however, the members of our Church appear more truly to have realized its importance. During the meeting of our last General Convention, an impetus was given to it, that still continues to be felt, and from which the most beneficial results have accrued. The report of the state of the Society for the last three years having been submitted to the members thereof, it was resolved to hold a public meeting, and call the attention of the Church at large to its condition and wants.

PUBLIC MEETING.

This meeting was attended by the venerable presiding bishop, and all the other right reverend fathers, it is believed, then in Philadelphia, the great body of other clergymen, and also of the laity then in attendance upon the Convention, with a numerous assemblage of the population of the city of Philadelphia. It was, as is supposed, the largest meeting of Episcopalians ever convened in the United States Addresses having been made by several of the bishops, and by a presbyter of the Church, a proposition was submitted by the rector of one of the churches in the city of Philadelphia, in which he pledged himself to the amount of two hundred dollars, in aid of the funds of the institution. This christian-like example was immediately followed by several bishops, other clergymen, and also by many laymen and females ; and the sum of four thousand nine hundred and fifty-five dollars was subscribed before the congregation was dismissed. Additional pledges were subsequently obtained ; some from persons willingly offering themselves, and some from others, by the efforts of friends of the Union, to the amount of five hundred dollars : to this sum must also be added five hundred and seventy-five dollars, procured from sundry individuals in the way of pledges, on the personal application of the Secretary ; making the whole sum pledged to the Union, up to the first of September last, six thousand two hundred and fifty-five dollars.

COLLECTIONS.

Previously to the meeting above referred to, the Secretary, appointed Special Agent to collect funds for the institution, had visited twelve parishes, preached thirteen times, and obtained four hundred and fifty-seven dollars and forty cents. Between the first of September and the last of October, he visited sixteen parishes, preached nineteen times, and realized five hundred and eight dollars and fifty cents. The last of October he undertook a journey through a part of some of the Southern and South-western States. To mention all the places in detail at which he stopped, and his reception in each, would be, he conceives, unnecessarily to swell this report to a very inordinate length. Submitting, therefore, a schedule of what has been done in each parish, he would barely remark, that he was every where received with the utmost cordiality, both clergy and laity co-operating with him in the kindest manner, and every congregation to which he presented the claims of the Union, responding to the appeal with a liberality almost unprecedented in the history of collections in our Church. During this tour he travelled about eight thousand miles, visited twenty-seven parishes, preached sixty times, addressed the teachers and children of Sunday schools twenty times, and secured to the Union five thousand five hundred seventy-seven dollars and sixty-four cents.

He regrets that on eight Sundays of this tour, he was prevented from doing any thing for the Union, in the way of making collections. These Sundays, however, were not idly spent. On one of them he was at Columbus, Georgia. Here he preached once, and would have made an application for the Union, had not a violent storm arisen, preventing the greater part of the congregation from assembling. Though this is a missionary station, and the congregation small, its rector and some other members of it were unwilling they should be passed by, and not allowed the opportunity of contributing to the object. The Sunday school has warm friends there ; one lady having for years furnished, at her own expense, the school there connected with our Church, all the books needed for it. He officiated another Sunday on board of the steamboat, as he was descending the Alabama River on his way to Mobile, the audience giving the most respectful and marked attention to the services.

The rector and other gentlemen belonging to the parish in Mobile, welcomed him in a manner most gratifying to his feelings, and manifested every disposition to further the object he had in view. But as the church had just been taken down, and heavy expenses assumed toward the erection of a new church, and also for a temporary building till the former might be completed, it was thought it would be better for the Society, were the application to be delayed. It was, however, left perfectly optional with himself, whether he would take this course, and he deemed it his duty to follow the suggestion of those who recommended it. They would have done something handsome even then, he was well persuaded, but they will be much better prepared, he has every reason to believe, on some future occasion. He spent two Sundays there, addressed the Sunday school once, and preached five times.

He passed two Sundays also at New-Orleans, the congregation being so small in consequence of the rain, on the first Lord's day after his arrival, that it was not deemed expedient to bring the object of his mission forward at that time. He, however officiated twice on that day ; and on the following Sunday, though the weather was unfavorable, and the congregation not as large as usual, presented the subject, the most favorable results following, the contribution being nearly seven hundred dollars.

The next Sunday, on which he made no application for pecuniary aid, was spent in Vicksburg, Mississippi. Had he not stopped at this place, he would have been obliged to pass the Lord's day on board of the steamboat. Here we have no organized congregation, though there are many Episcopalians.* He preached here three times on Sunday, visited many families, baptized three children, and hopes he was instrumental in effecting some good for the Church, the determination having been avowed before he left, by several gentlemen, to take immediate steps for the erection of a house of worship. The same reason that induced him to remain at this place, during the Lord's day, but not to make any application for pecuniary aid, will apply also to Memphis, Tennessee, and Smithland, Kentucky. At the former place we have, it is true, a small congregation, but no house of worship ; and the members are exerting themselves to the utmost to erect one. At the former of these places he preached twice, and at the latter once.

But notwithstanding that on these eight Sundays he made no collections, he realized, as has already been stated, from his southern tour, nearly six thousand dollars. The sum total of what was done by all the parishes he has visited the past year, is six thousand five hundred forty-four dollars and nine cents : when to this is added the amount of the pledges procured on personal application by him, the whole sum that he has been instrumental in obtaining during the same period, will be seven thousand two hundred eighteen dollars and sixty one cents : other donations and pledges being taken into the account, it appears that the entire sum secured to the Union the past year is thirteen thousand three hundred eighty-nine dollars and nine cents.

But independently of the pecuniary aid of which the mission of the Secretary has been productive to the Society, it is believed other no less important benefits have resulted from it. He has thus been enabled to correct misapprehensions, give right information, and excite, he hopes, an interest in reference to the Union in many places where hitherto the institution was but little understood and very inadequately appreciated.

In consequence of the absence of the Secretary on his special agency, it could hardly be expected that as many

NEW WORKS

would have been prepared for publication as were reported at the last annual meeting of the Board But the Committee are happy to state there has been, notwithstanding, of these a large number added to our already very respectable catalogue. The number of those adopted and published the past year amount to twenty three. Of these, two are for instruction, twenty-one for the library, and one both for the library and instruction.

The publication of the Catechism on the Collects, mentioned in a former report as having been adopted, has been delayed in consequence of information from the author requiring explantion. That explanation having been received, the work has been attended to with all possible despatch, and may be expected to be in the depository in the course of a few weeks.

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* A congregation was organized a short time afterward by the Rev. D. C Page, of Natchez.

(*To be continued.*)

THE FIFTH ANNUAL REPORT OF THE MANAGERS OF THE NEW-YORK PROTESTANT EPISCOPAL CITY MISSION SOCIETY.

The Board of Managers would commence this their fifth annual report with an ascription of praise and thanksgiving to the great Head of the Church. Every succeeding year affords us new evidences that his blessing is with us ; and gives us fresh cause to rejoice in the existence of an institution so eminently fitted to promote the eternal welfare of men, and to diffuse the blessings of the Gospel of our Lord Jesus Christ among the poor of this great city. To the Giver of every good and perfect gift be all the glory of our success !

In presenting to the Society the present condition of the various stations under their care. we begin with the

CHURCH OF THE EPIPHANY.

This, the second station of the Society, continues to prosper. The facts this year to be laid before you are of the most cheering character. Since the date of the last annual report, not less than eighty-eight persons have been added to the number of the communicants. There has been a loss of 35 by death and removal ; leaving at present the number of 258, being an increase of 53 for the last twelve months. The number of baptisms reported by the missionary is 84, of whom 10 were adults The number of Sunday scholars is 480, under the instruction of 44 teachers, 16 male, and 28 female. The average attendance at the daily infant school is 150 ; and the missionary states that during the last six months, so crowded have been the rooms that a considerable number of applicants for admission were unavoidably refused. This department is under the care of three teachers.

The Managers take this opportunity of tendering their thanks to Mr. Benjamin M. Brown, for a liberal donation of sixty-five volumes recently made by him to the Sunday School and Parish Library of this church, which at present contains four hundred and twelve volumes. Will not the example thus set be followed by some of the friends of our Society ? We deem the enlargement of the lending libraries attached to our several stations, to be one of the best objects to which Christian benevolence can be applied.

The congregation attending at the Church of the Epiphany is uniformly large ; and the missionary states that he has good ground for the belief, that it is on the advance in those graces which mark the Christian character, and which adorn the doctrine of our blessed Lord and Saviour. One of the teachers of the Sunday school died during the past year ; and the character of her last end illustrates so beautifully the vast advantages of Sunday school instruction, that we cannot refrain from a passing notice of the event. This teacher joined the school within two months after its organization ; and here, through the divine blessing, was brought to a knowledge of the truth as it is in Jesus. On her death-bed she furnished the most encouraging evidence of the sustaining and comforting power of the blessed Gospel. "In the moments of her greatest sufferings," says the Rev. Mr Jones, "she would reply to the inquiries of her friends respecting the state of her mind, and the ground of her hope, 'Jesus is all to me.' Nearly the last words that fell from her lips were those of the dying martyr, 'Lord Jesus, receive my spirit'" From such an instance as this let Sunday school teachers derive an animating motive to cheerful perseverance in their labors. Many are their toils and sacrifices ; but God will assuredly grant them rich rewards.

Your Board feel that they have great cause for gratitude to God in the continued prosperity of the

CHURCH OF THE HOLY EVANGELISTS.

To this, our first mission station, our hearts turn with emotions of peculiar interest. In this edifice it was, that, for the first time in our city, the ordinances of the Church to which we belong were made free of access to the poor. Associations of the most delightful character, therefore, are connected with it ; and it must be gratifying to all the friends of the Society to know, that during the past year it has flourished abundantly, under the faithful and self-denying ministrations of its appointed missionary. The church has been generally completely filled on every occasion of divine service ; and we have the most satisfactory evidence that the blessing of the Holy Spirit has followed the preaching of the word, and the other means of grace The missionary reports 35 baptisms, comprising 3 adults, and 32 children ; and 34 persons have been added to the number of those, who, at the communion table, testify their love for that Master who has washed them from their sins in his own most precious blood. The condition of this station has been, in all respects, since our last annual report, such as to give evident tokens of the divine favor, and to recompense richly the pious zeal of its first friends and promoters. The good which, since its establishment, has been accomplished through its regular services, its daily and its Sunday schools, and the visits of its missionary from house to house, can only be fully known at the disclosures of the great day. Let us rejoice, meanwhile, in what we have been permitted to see with our eyes ; and ascribe all the praise to Him without whom "we can do nothing."

The missionary who succeeded the Rev. Dr Cutler in the labors of this station, has recently resigned his charge ; and a clergyman has been appointed in his place, who, we trust, will be found "apt and meet" for so important, responsible, and arduous an office. While your Board would express their best wishes for God's blessing on the new incumbent, and would give him a cordial welcome to the field of duty on which he has entered, they beg permission to say an affectionate parting word to him who has just retired To speak as their feelings incline them to do, of the satisfactory manner in which he has fulfilled his high trust, would neither be gratifying to him, nor befit the sacred place in which we are now assembled. But they may be allowed to utter the prayer, that in all his future labors the blessing of the great Head of the Church may be with him ; granting him many souls as seals to his ministry, and crowns of his rejoicing.

The Managers would take this opportunity of expressing their thanks to those ladies who have continued, during the past year, their labors in the daily infant school of this station. This establishment, it will be recollected, is supported altogether by private bounty, not by the funds of our Society. Many valuable donations of clothing have been received from friends of the school ; and by this timely aid, many little ones have been enabled to appear at school, who would otherwise have been kept within doors for the want of suitable garments during the long, dreary, and desolate winter which has just past away. Owing to the unusual severity of the season, the number in daily attendance has not been as great as in the preceding year, being about 100 The school, however, is beginning to present a more favorable appearance ; and the teachers hope to see it speedily resume its former prosperity. There are at present 673 names on the register; 268 have been admitted during the past year.

(*To be continued.*)

[Communicated.]

Christ Church, Tarrytown, Westchester County, N. Y.—On Monday, August the 8th, a parish bearing the above title was formed, under the auspices of the Rev. Dr. Creighton. The following gentlemen were chosen wardens and vestry :—Nathaniel B Holmes and Steuben Swartout, *Wardens ;* Jonathan S. Odell, Stephen B. Tompkins, Pierre Wildey, Jasper S. Odell Joseph M. Scribner, Henry L. Haight, Nathaniel Bayles, and Charles B. White, *Vestrymen.*

INTELLIGENCE.

BISHOP ONDERDONK'S PROPOSED ORDER OF VISITATION FOR THE PRESENT SEASON.

Eleventh Sunday after Trinity, August 14, Watertown ; 15, Sacket's Harbor ; 16, Pierrepont Manor, consecration A. M., confirmation P. M. ; 17, do., ordination ; Friday, 19, Constableville, consecration A. M., confirmation P. M.

Twelfth Sunday after Trinity, August 21, Oswego ; 22, Fulton ; Festival of St. Bartholomew the Apostle, Wednesday, 24, Moravia ; 25, Homer, ordination A. M., confirmation P. M ; 26, M'Lean ; 27, Aurora, consecration A. M., confirmation P. M.

Thirteenth Sunday after Trinity, Aug. 28, Waterloo ; 29, Canandaigua ; 30, Allen's Hill ; 31, Penfield ; Sept. 1, Rochester, A. M. Grace Church, institution P. M. St. Luke's Church ;* 2, Avon ; 3, Genesee.

Fourteenth Sunday after Trinity, September 4, Mount Morris ; 5, Dansville ; 6, Wethersfield ; 7, Warsaw ; 8, Sheldon, ordination A. M., confirmation P. M ; 9, Le Roy. 5 P. M. ; 10, Batavia, consecration A. M., confirmation P. M.

Fifteenth Sunday after Trinity, September 11, Darien ; 12, Newstead ; 13, Medina, consecration A. M, confirmation P. M. ; 14, Grace Church, Lockport ;* 15, Lewiston, A. M. ; Buffaloe, 7 P. M. ; Saturday, 17, Fredonia, consecration A. M., confirmation P. M.

Sixteenth Sunday after Trinity, September 18, Mayville ; 19, Jamestown ; Festival of St. Matthew the Apostle, Wednesday, 21, Ellicottville, ordination A. M., confirmation P. M. ; 22, Olean.

Seventeenth Sunday after Trinity, September 25, Bath, consecration A. M, confirmation P. M. ; 26, Penn-Yan, consecration A. M, confirmation P. M. ; 27, Hector, consecration A. M., confirmation P. M. ; 28, Johnson's Settlement ; Festival of St. Michael and all Angels, 29, Danby, consecration A. M., confirmation P. M. ; 30, Candor, consecration A. M., confirmation P. M. ; Oct. 1, Binghamton.

Eighteenth Sunday after Trinity, October 2, Harpersville.

Nineteenth Sunday after Trinity, October 9, St. James' Church, New-York ; Tuesday, 11, St. Peter's Church,* Albany ; Thursday 13, Johnstown, ordination A. M., confirmation P. M.

Twentieth Sunday after Trinity, October 16, Hyde Park, Dutchess county.

The Bishop has been unavoidably compelled, much to his regret, to omit a few parishes which have not been visited since 1833, and in which special Episcopal services are not required. He will, however, perform with pleasure, any services in addition to the above, which may be asked of him, provided they are not inconsistent with punctually discharging those appointed.

Where an ordination is to be held, the candidate is expected to see that the proper number of presbyters, two at least, is in attendance.

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* Where there is more than one church in the same place, appointments for confirmation are made for the different churches in different years.

Ordinations.—On Sunday, July 17th, at St. Paul's Church, in this city, the Right Rev. Bishop Griswold admitted Mr. —— Packhard, Mr. Charles Mason, Mr. George Waters, and Mr. William Henry Hoyt, to the holy order of Deacons. The candidates were presented by the Rev. Mr. Stone, who also read prayers, and assisted in the administration of the communion. The Bishop preached an appropriate discourse from 2 Cor. iv. 7, "But we have this treasure in earthen vessels, that the excellency of the power might be of God, and not of us."

On Sunday, July 10, an ordination was held by the Right Rev. Bishop Brownell, at Christ Church, Hartford, when Messrs. Amos B. Beach, George Benton, Edward J Darkin, and David H. Short, from the General Theological Seminary, were admitted to the order of Deacons. The candidates were presented by the Rev. Dr. Wheaton

It is understood that Mr. Beach will take charge of the Church at East Haddam, Mr. Darkin of that at Reading, and Mr. Short of that at Danbury. Mr. Benton has it in view to join the Greek mission.

Christian Witness.

Diocese of New-Jersey.—The Bishop preached on Sunday last, in St. Michael's Church, Trenton ; which, since the resignation of the rectorship by the Rev. Dr. Beasley, has been most kindly and acceptably supplied, at the Bishop's request, by the Rev. Dr. Williams, of the Diocese of Pennsylvania. The church was hung with black, in honor of the late presiding Bishop.

On Monday last, the first instant, Bishop Doane laid the corner-stone of St. James' Church, Piscataway. The ancient edifice, it will be remembered, was destroyed by the remarkable tornado, which visited that region on the 19th June, 1835 The new building is to be erected at the sole expense of Joseph Foulke, Esq., of Hurlgate, near New-York, a native of Piscataway. The Bishop delivered an address. The Rev. Messrs. Douglass and Ford were present.

The Rev. Francis Prioleau Lee, deacon, has been elected rector of St. Paul's Church, Camden.

The Missionary.

American Episcopal Mission to Africa and Persia.—We learn from the Alexandria Gazette, that the Rev. Bishop More, of Va., held an ordination on Sunday last in Christ church in that place, when the following gentlemen were admitted to the order of deacons in the Protestant Episcopal Church : L. B Minor, John Payne, Thomas S. Savage, M. D., Francis H. M'Guire ; Alexander M. Marbury, M. D., Robert E. Notham, and Julian E. Sawyer. The first six were alumni of the Theological Seminary of Virginia. Messrs. Minor and Payne expect soon to embark for Africa, and Dr. Savage for Persia, as missionaries, under the direction of the Domestic and Foreign Missionary Society of their church.—*N. Y. Observer.*

More than one hundred children of German parents have lately been collected into a school in the northern suburbs of Philadelphia Most of them were taken from the streets, and had never before been in a Sunday school. The German language is exclusively used in teaching.—*S. S. Journal.*

From the British Magazine.

Society for Building and Enlarging Churches.—On Wednesday, May 18th, the anniversary of this Society was held, at No. 4 St. Martin's Place, Trafalgar Square. The Archbishop of Canterbury took the chair The Secretary read the report for the year ending March 31st last, from which it appeared, that during the year preceding March 31, 1835, the number of applications made to the Society was 170, the amount granted, 21,171*l.*, and the additional church accommodation, 34,336 sittings, of which 24,990 were free. In the year preceding the 31st of March last, the applications had been 146, the money expended, 17,417*l.*, and the additional church accommodation, 30,237 sittings, of which 22,219 were free. In 1835 aid had been granted for enlarging 25 churches, for rebuilding 14, and for building 18 additional chapels, and for increasing church accommodation in 28 cases. In 1836, 15 churches were enlarged, 110 rebuilt with enlargement, 26 additional churches built, and the church accommodation increased in 41 cases The amount voted in 1835 and 1836 was 38,588*l.*, and the disposable balance on the 31st of March last was 3096*l.* 14*s.* Since the institution of the Society, in 1818, by an expenditure of 199,405*l.*, the Society have rebuilt and enlarged 1260 churches, and provided 313,550 sittings, of which 233,925 are free. A district committee of the Society has lately been established at Cambridge, from which the Society had received a donation of 470*l.*, and the Durham Diocesan Society has, for the last six years, transmitted to the Society one-fourth of its receipts A diocesan society has also lately been established at Worcester. Motions were moved and seconded by the Rev. C. Benson, the Rt. Hon. Sir G. H. Rose, and the Bishops of Winchester and Chester. The latter stated, that in the manufacturing districts of his diocese, twenty-eight churches and chapels were now in the course of erection, which it was estimated would cost 75,000*l.* These were the districts in which the opposition to the Church was supposed to be the greatest ; but the Church had only to afford additional accommodation to the population, and increase the number of faithful ministers, and there was no doubt it would maintain its ground.

Church Pastoral Aid Society.—The first public meeting of this Association was held on Monday, 9th of May, in the lower room, Exeter Hall. Lord Ashley in the chair. Mr. Harding read the report. It stated that the Society was instituted at a meeting of about seventy of the clergy and laity, in February last, and the outline of its plan had been submitted to the members of the Episcopal Bench. Letters were read from the Bishops of Exeter and Chester, and from many distinguished clergymen in different parts of the country. The report then went on to explain more fully the object of the Society ; it was to provide, as far as possible, according to the principles laid down, additional clerical assistants, and places of worship, for the necessitous and populous parishes and districts From the peculiar state of some masses of the population, and the necessities of the Church, some incumbents had already requested lay assistants to be employed under their guidance to break up the fallow ground, and prepare the people for the ministration of the word of God, and the ordinances of the Church. After stating the regulations which the Committee had laid down for their guidance, as to the assistance to be rendered by the Society, the fundamental principle was repeated, namely, that no aid of any kind should be granted in any parish, except on the application of the incumbent, or with his concurrence. All clergymen employed by the agency of the Society to be, in every respect, as subject to the authority of the incumbent as any other curate It was stated to be the firm conviction of the Committee, strengthened by the opinion of many superior authorities in the Church, that a wide field was open for the profitable employment of lay agency, consistently with the due order of the Church, provided the lay assistant was, what the Committee would always desire to have, a man of sound and intelligent piety, attached to the principles of the Established Church. Some applications, as agents, had already been received from some clergymen, and from several graduates and under-graduates of the University of Cambridge, designed for Holy Orders. More applications for aid had been made than the Committee could at present comply with. Other regulations of the Society were then stated ; and the report concluded by calling upon all present to render every possible aid by the formation of local associations—the speedy transmission of subscriptions and donations—appeals from the pulpit—and earnest and persevering prayers for the divine blessing. It was stated that the subscriptions and donations already received amounted to nearly two thousand pounds.—*London Christian Magazine.*

NOTICE.

A new Sunday school has been commenced on the Eighth Avenue, between Thirty-seventh and Thirty-eighth streets, by a few members of the Church, for which aid on the part of Churchmen is respectfully solicited. Although the school has been in operation only four Sundays, yet the scholars have increased in number to above sixty. The neighborhood of the school is composed principally of poor and foreigners, who are destitute of every means of religious instruction. A large and commodious room has been obtained, but the means of fitting it up for the accommodation of the scholars, and for such as attend upon the lay reading on Sundays, are wanting.

All donations of books suitable for the library, or for the use of the school, of benches, or other furniture proper for a Sunday school room, will be thankfully received at the Protestant Episcopal Press, at 49 Dominick-street, or at the residence of the Superintendent, No. 100 Twentieth-street.

OBITUARY.

Died, on the morning of the 4th instant, at Orange, New Jersey, after a short illness, the Rev. Benjamin F. Holmes. Of his age we are not informed. He had not, however, reached the meridian. All who knew this faithful and devoted *pastor* and amiable *man*, will regret that he has been so early taken to his rest.

ACKNOWLEDGMENTS.

FOREIGN MISSIONS.

Since the last public acknowledgment, the Committee have received,—

By the hands of the Rev. George C. Shepard, Rector of Christ Church, Stratford, Conn. : From the Ladies' Missionary Association of Christ Church, being the annual collection, for the Greek mission, $54 10—From the Penny-a-week Association of the same church, to finish the first year's payment of fifty dollars, to support a Greek girl at Mrs. Hill's school in Athens, 16 80—Balance on hand of collections made at monthly concerts of prayer, in the same church, for Persia, 14 10 ; 85 00.

By the hands of the Rev. W. H. Barnwell, Rector of St. Peter's Church, Charleston, S. C. : From a family in St. Peter's Church, for Mrs. Hill's school at Athens, 20 00—From a member of the same church, for the Greek mission, 10 00—From St. Peter's Working Society, for the China mission, 170 00 ; 200 00.

By the hands of the Rev. George A. Shelton, through the Secretary and General Agent : From the Female Missionary Sewing Society of St. James' Church, Newtown, L. I., 27 50—One-half of the monthly offerings of said church for July, 7 84—From the children of two families of the same church, 1 50 ; 36 84.

By the hands of the Rev. Mr. Carder, Local Secretary to the Domestic Board : From Christ Church, Shrewsbury, N. J., 3 28—From Christ Church, Middletown, N. J., 2 43, both sums being received through the Rev Harry Finch, and appropriated to the African mission ; 5 71.

By the hands of the Rev. Secretary and General Agent : From a lady of the congregation of St. George's, New-York, 10 00—From Mr. Eli F. Rogers, of Trinity Church, Brantford, Conn., for the general funds, 5 00 ; 15 00.

By the hands of W. H. Hubbard, Esq., Receiving Agent for the State of Virginia : From the Secretary of the Female Episcopal Foreign Missionary Society attached to the Monumental Church, Richmond, for Greek mission, 69 37—A lady of the same church, for Mrs. Robertson's school, Greece, 5 00—Cash from St. Thomas' Church, Orange County, Va., through the Rev. W. G H. Jones, being one-half of 27 50 given for foreign and domestic missions, 13 75—Cash from Jane Howard, for the African mission, 1 00 ; general purposes 50 cents—Half of the donation of Miss Fulton, for foreign and domestic missions, 50 cents ; 90 12.

By the hands of the Rev. Secretary and General Agent, through the Rev. Mr. Minor : From the China missionary box of the Protestant Episcopal Theological Seminary of Virginia, for missions to China, 7 00.

By the hands of Thomas Robins, Esq., of Philadelphia, Receiving Agent for Pennsylvania : Contributions from the Bible class of St. Andrew's Church, Philadelphia, under charge of the Rector, for Mrs. Hill's school in Greece, 23 01—From a female friend to missions, Philadelphia, per Mr. Newbold, for the Greek mission, 50 00—From the Missionary Society of Bangor Church, Churchtown, Pa., for the Greek mission, by the Rev. Mr. Levi Bull, 20 00—Female Juvenile Mite Society of St. Martin's Parish, Hanover County, Va., for the Greek mission, by the Rev. Mr. Bowers, 13 00—From Mrs. Susan Page, of Hanover County, Va., for the Persian mission, 2 50—From Mrs. Judah Nelson, of the same County, for general purposes, 3 00—From the Female Society for the Promotion of Christianity of Grace Church, Philadelphia, for the Greek mission, to be applied toward the education of native teachers, per P. E. Hamm, Esq., 50 00 ; 161 51. Total, $601 18

August 9, 1836. Henry Cary, *Treasurer.*

YOUNG MEN'S AUXILIARY EDUCATION AND MISSIONARY SOCIETY.

The Treasurer acknowledges the receipt of the following, viz.

From J. A. Perry, constituting himself a patron, $50 00—From a subscriber, by a manager, 1 00—By G. D. Gillespie, 3 00—By W. Walton, 10 00—By Dr. W. H. Hobart, 19 00—By Dr. Van Rensselaer, 10 00—By John S. Fay, 15 00—By R. L. Patterson, jr., 5 00. Total, 113 00

Wm. H. Townsend, *Treasurer,*
Aug. 10, 1836. 166 Barrow-street and Bank of America.

GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION.

The Subscriber, appointed Special Agent to collect funds for the General Protestant Episcopal Sunday School Union, acknowledges the amount of the contribution, made on Sunday last in Bethesda Church, at Saratoga Springs, $270, (of which $100 was from J. Sands, Esq., constituting him a patron of the Society, and $30 from N. Billings, Esq., of New-London, to make the Rev. Robert W. Hallam a life member.)—To the above must be added $50 from Jeremiah Taylor, Esq., constituting him a life director ; making the whole amount secured at Saratoga $320.

Also, the following pledges :—

From Rev. Charles Hanckel, of Charleston, S. C., $100 00—From Mr. J. L. M. Scovill, of Waterbury, Conn., 100 00.

The acknowledgment in last week's Churchman, of the collection at Rye, should have been in one sum, thus, $127.

August 9, 1836. F. H. Cuming, *Secretary.*

AUXILIARY NEW-YORK BIBLE AND COMMON PRAYER-BOOK SOCIETY.

The subscriber, as Treasurer, acknowledges the receipt of $25 00 from Oswald Cammann, to constitute himself a life member, by the hands of C. J. Aldis—Also, $102 25 from the Rev. P. A. Proal, contributed by several members of the congregation of Trinity Church, Utica.

Thomas Browning, *Treasurer,*
77 Maiden-lane, and 134 Christopher-street.
August 10, 1836.

THIRD MISSION STATION.

The Subscriber acknowledges, for the Library of the City Mission, Third Station, in Hammond-street, from the "offerings" of St. Clement's Church, for the month of July, $2 00.

Louis Sherman,
Agent of Gen. Prot. Epis. S. S. Union.

The Subscriber acknowledges, in behalf of the Protestant Episcopal Press, from the offerings of St. Clement's Church, for the month of July, $7 50.

Louis Sherman, Acting Agent.
August 8, 1836.

PRESS DEPOSITORY,

46 *Lumber-street.*

Letters have been received at the N. Y. Prot. Episcopal Press, during the week ending August 9th, from the following persons, viz.

J. Benjamin—John W. Concklin—Rev. J. B. Britton—S. Hearing—Isaac Bronson—Rev. George H. Norton—Postmaster, Burlington—Postmaster, Salisbury Circuit—Rev. S. McHugh—William J. Bradfoot.

Received by the Gen. Prot. Episc. S. S. Union.

Robert Graffin—G. Cleaveland, jr.—Miss M. Coxe—Thomas Latimer, *with remit.*—Rev. C. Hanckel, *with remit.*—Rev. William Hommann—Postmaster, Detroit—Rev. P. A. Proal, *with remit.*

SITUATION WANTED.

A young man preparing to enter the Theological Seminary wishes a situation as teacher in some family or public school. A line addressed to A. B., this office, will meet attention.

BOARDING AND DAY SCHOOL.

Boarding and day school of Rev. A. Fitch removed to Second Avenue, between Third and Fourth-streets.
aug 5, 1 yr.

CHURCHMAN'S ALMANAC FOR 1837.

The Churchman's Almanac for the year 1837 is now in press, and will be published without delay.

Beside the usual calendar, and celestial phenomena, with various items of useful information, and condensed views and statistical tables of the present state of the Church, and her institutions, the Almanac for 1837 will contain a complete list of all the Protestant Episcopal clergy in the United States, not classified according to dioceses, but arranged in alphabetical order, together with their respective parishes and places of residence. This arrangement, now first made, has been so often called for by the numerous patrons of the work, that the requisite pains and expense have not been spared, in meeting their wishes. In the successive editions of the Almanac, the list of clergy will be corrected, from time to time, up to the first day of January.

☞ Orders are solicited, to be directed to Louis Sherman, at the New-York Protestant Episcopal Press. Terms, six and a quarter cents the single copy, and four dollars the hundred.

QUESTIONS ON THE EPISTLES AND GOSPELS.

PART II.

This long wished-for publication has at last been issued, by the General Protestant Episcopal Sunday School Union, and is now ready for sale ; together with a variety of new library books. Orders addressed to L. Sherman. Agent, will meet with prompt attention.

Self-condemnation.

Thou who condemnest Jewish hate,
For choosing Barabbas, a murderer,
Before the Lord of glory;
Look back upon thy own estate,
Call home thine eye, that busy wanderer:
That choice may be *thy* story.

He that doth love, and love amiss,
This world's delights before true Christian joy,
Hath made a Jewish choice.
The world an ancient murderer is;
Thousands of souls it hath and doth destroy,
With her enchanting voice.

He that hath made a sorry wedding
Between his soul and gold, and hath preferr'd
False gain before the true,
Hath done what he condemns in reading;
For he hath sold for money his dear Lord,
And is a Judas Jew.

Thus we prevent the last great day,
And judge ourselves. That light, which sin and passion
Did before dim and choke,
When once those snuffs are ta'en away,
Shines bright and clear; e'en unto condemnation,
Without excuse or cloak.

George Herbert.

From an English Tract.

CHRISTIAN LIBERTY,

Or, Why should we belong to the Church of England?

He that receiveth you, receiveth me; and he that receiveth me, receiveth him that sent me.

He that receiveth a prophet, in the name of a prophet, shall receive a prophet's reward; and he that receiveth a righteous man, in the name of a righteous man, shall receive a righteous man's reward. Matt. x. 40, 41.

John Evans was walking along the lane between his own house and the common, when, just at the place where the lane makes a turning, he suddenly met Dr. Spencer, the rector of his parish. John was not particularly pleased at thus meeting his pastor, for several reasons. He had formerly been a most regular attendant at the parish church, from which he had lately chosen to absent himself, with his family. Not that he stayed away from idleness, or from any intentional disregard of the commands of God. He felt, as he imagined, the same reverence for the divine will as ever. It was, indeed, rather a mistaken zeal than any thing else, which had led to his change of conduct. He had been induced, one Sunday, by a friend who belonged to a dissenting congregation, to go with him to the meeting-house; and when he was there, there was something in the energy of the preacher's manner, in the vehement action by which his teaching was accompanied, and in his seeming earnestness in the holy cause of God, which, as it was quite new to John, was particularly striking to him. Compared with the fervor of this man, the quiet but sound discourses of his rector seemed spiritless and tame; and John came out of the meeting under the influence of such enthusiastic feelings, as led him to resolve to visit it again the first opportunity. And thus he was led on to go again and again, till at last he made up his mind to become a regular attendant there. Thither he accordingly took his family, Sunday after Sunday, and deserted, of course, the old parish church, the venerable building in which he and his had received the holy rite of baptism, in which, as each of them in turn outgrew their infancy, they had heard for the first time the solemn sound of congregational prayer, and in which those who had arrived at a proper age had frequently received, from Christ's authorized ministers, the symbols of his sacred body and blood.

It will be seen from what follows, that in making this change upon such grounds as have been described, John Evans did not understand that he was disobeying the God whom he was trying to serve, and putting a slight upon that Saviour whose disciple he not only professed himself, but in good earnest desired to be. Yet though he did not enter into this view of the matter, though he knew not that he had shown disrespect to Christ, in his minister, still he felt as though he had not been behaving with perfect respect to the Doctor, whom he loved on his own account, as he had indeed every reason to do. So what with his fear of a rebuke on this ground; (a rebuke which he dreaded the more from the mildness of the language in which he knew that it would be clothed;) what with the irksomeness of having to avow opinions which must be disagreeable to one whom he so highly respected; and moreover, the suspicion, which he could not help feeling, that in these new ways of his, so different from what he had been used to revere, and so suddenly taken up, he might *possibly* be wrong; for all these various reasons he met his pastor with a downcast and half-guilty look, very different from the open, honest smile with which he had till then ever greeted the good clergyman.

Dr. Spencer, however, took no notice of the difference. "Well, John," said he, "I am glad to see you. I was on my way to have a little conversation with you, and should have been sorry to have missed you."

John thought it best to be bold, and come out at once with his defence of himself. "I believe, Sir," said he, "that I can guess what it is you were wishing to talk with me about. I have taken a step, which I fear,—I know,—must be displeasing to you, Sir. I trust, however, that in exercising my *Christian liberty* in the choice of my spiritual teacher, and joining the meeting instead of going to church, I shall not seem to have acted from disrespect to you, Sir, who have so long been a good friend to me and mine."

Dr. By no means, John; do not suppose either that I feel personally offended by your conduct, or that I do not regard you with feelings as friendly as ever. But, as to the *Christian liberty* you speak of, we perhaps understand that matter rather differently; and it was because I thought you were in some mistake about it that I was coming to see you to-day. I have missed yourself and family for some Sundays past in church, and understood you had joined the meeting. Is not this the case?

John. It is, Sir; and, as I have already said, without the slightest notion of showing you disrespect.

Dr. Say no more about that, John; I know you too well to suspect you for a moment of such a feeling as that. Speak to me as to your sincere friend and well-wisher, in perfect candor; and do not fear that I shall be offended by any thing you say, while you tell me fairly your reasons for this change in your conduct.

J. I am sure, Sir, that in the old church I never heard any thing from you but what was good; and I never thought, till the other day, that I could pray better in any other words than in those of the Church service. But there is something so fine in the prayers without book, as they are offered at meeting, and—

Dr. And something, perhaps, in the manner and language of the preacher, who preaches there without book, also! But let me ask, Had you no other reasons than these, and such as these, for leaving the Church?

J. None, Sir, but such as these; at least none that I am aware of.

Dr. You did not consider that either the Church Prayer-book or my sermons taught doctrines contrary to the great truths revealed in God's word?

J. God forbid, Sir.

Dr. You had then, perhaps, some such notion as this; you thought that in the Church you could pray well, but at meeting you could pray rather better?

J. Just so, Sir.

Dr. And you thought that you were doing God service, then, by joining that worship which touched you most?

J. And surely, Sir, I was right in that thought, at least.

Dr. You would have been right if God had not chosen a minister for you. In that case, perhaps, you might have used your Christian liberty, as you call it, and joined any congregation and worship you pleased. But his having given a clear command alters the case, and makes that which would otherwise have been a matter of indifference, an act of disobedience and sin.

J. But if I may be so bold as to ask, Sir, when did God give this command, and where is it to be found? I am not so ready with the Bible as learned people, yet I know it in my own way. That was the very thing I heard Mr. Tims, who preaches at the meeting, ask last Sunday. He said, 'Where is the Church of England spoken of in the Bible? Name chapter and verse where we are bid belong to it.' And then he went on to say that the new heart is every thing; and that we shall not be asked at the last day, whether we were Churchmen or Dissenters, but what the state of our heart is.

Dr. We shall be asked at the last day whether we have obeyed God's commandments; now, one of those commandments is, that we should belong to the Church, as I will soon show you. But first you shall tell me what has been your reason, till lately, for going to church.

J. I was born of church-going parents, and that made me a regular church-goer in my youth. And when I grew up, I always, at least till the other day, thought that I had reason for keeping regular to church. I had heard from you, Sir, that in former times it had saints and martyrs, such as were when our Lord was on earth. And I thought it, therefore, far more likely to be right, and had a stronger claim on me than any other religion; and especially since I was a pretty regular reader of my Bible, and never found the teaching which I heard at church different from that which I thus picked up at home.

Dr. Very well; but I see that I was right in supposing the chief claim the Church has on all Christians is unknown to you. Our Church is sprung from that very Church which Christ set up at Jerusalem when he came upon earth; and none of the sects have this great gift. It is a branch of that holy Church which Christ promised to be with, 'even unto the end of the world.' You must surely often have met in the Bible with mention of 'the Church;' and what did you suppose the word to mean?

J. I do not know, Sir, that I had any very clear idea what it meant; but I rather thought it meant all sincere Christians in all parts of the world, to whatever church or sect they might belong.

Dr. Then it seems you did not understand the word 'church' to signify a body of men, bound by the same laws, acting together, speaking the same thing, attending the same worship, reverencing the same pastors and teachers, and receiving at their hands the sacraments which Christ has ordained. Yet it is quite certain that this is what our Lord meant, when he spoke of his Church. He meant a church such as the Church of England. This will be clear to you from Matt. xviii. 15, 16, 17. In these verses Christ speaks of the Church; in the last of them, he bids his disciples regard any one who should in certain cases refuse to 'hear the Church,' as a heathen, and a publican; as an opposer of his authority, and an outcast from his sacred fold. Thus it appears the Church he speaks of is not a mere number of good people scattered over the world, who may or may not have communion with each other, (which was your notion of the word,) but one public orderly body, consisting of ministers and people, such as the Church of England. To be sure, the Church of England happens to have wealth and honor, and that first Church had not; but this is but an accidental difference between them. If the Church of England were to lose its wealth and honor, it would not, could not, cease to be a branch of the true Church. For the true Church, and the Church of England, as a branch of it, is founded on a rock; and against it the gates of hell will never prevail; as you may read, Matt. xvi. 18, 19.

J. If you would kindly write down these texts for me, I will turn to them in my own Bible, and think over them. There is one thing, however, Sir, which comes into my mind to ask you. Even supposing all Christians *ought* to join together in one, yet they *do not.* There are a good many religions among us, and how is a plain, unlearned man like me to know which is the real Church spoken of in these passages?

Dr. The matter is not so difficult as you imagine, even to the most unlearned. The true Church of Christ *must* possess, as I will now show you, *certain marks;* to which not even a pretence is made by the numerous sects of Dissenters with which our country, from different unfortunate circumstances, abounds. Let me go back to the time when the Gospel was first preached, and converts made by the apostles. Many of these believers, we find, acknowledged in the apostles the authority which Christ had given them over the flock, and were followers of them even as they were of Christ, (1 Cor. xi. 1,) remembering them in all things, and keeping the ordinances which they had delivered to the congregation in each place; and for this conduct the Corinthians received the inspired praise of St. Paul, (1 Cor. xi. 2.) But there were others who called themselves Christians, who caused divisions among the brethren, (1 Cor. ii. 18, 19,) forming parties of their own, and setting at nought the apostolical authority. To these St. Paul spoke in vain, when he said, 'I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind, and in the same judgment,' (1 Cor. i. 10.) They slighted the Lord's accredited minister, and said that his bodily presence was weak, and his speech contemptible, (2 Cor. x. 10.) Many of the sects which these men formed, fell, as was to be expected, into follies and heresies; but even without reference to this fact, even if we suppose them to have taught the great doctrines of Christianity with the same purity as the apostles did, could a reasonable man entertain a moment's doubt, granting Christ had indeed founded a church on earth, *which* that Church was? whether the name of church belonged to the company of Christians which obeyed his apostles, or, on the other hand, to any one of the sects which vilified and despised them?

J. Certainly not; that is, there could be no doubt, as long as the apostles were alive, that the Christians whom they governed must have made up the true visible Church of Christ.

Dr. Sharply argued, John; but you shall not escape from me notwithstanding: for at all events, is it not plain that there was a great number of sects then as now, so that a man who wished to do his duty would have to look about him carefully, and would be in danger of doing wrong if he joined the first body of so-called Christians which he met with? a great number of sects, I repeat, *in spite of the* apostles being alive; so that it is not the mere circumstance of the apostles being dead which makes a search necessary to find the true Church.

J. I see what you would say, Sir.

Dr. Now then to proceed. You are disposed to doubt whether one church was truer than another after the apostles' death. Surely, is it not plain that that Church would still be the true one which they had governed? Now you will find (Matt. xxviii. 19, 20) that our Lord promised to be with his apostles in their character of teachers and baptizers of the nations, alway, even *unto the end of the world.* What did he mean by that?

J. He could not mean that Peter, James, or John, or their brethren, were to live for ever on earth; for we know that they are long since dead.

Dr. Certainly not; and we must, therefore, ascribe to his words the only other meaning which they can reasonably bear. As he could not have spoken of the *persons* of the apostles, he must have spoken of their *offices.* He must have meant, that though Peter, James, and John should be taken from the world, the true Church should never be left without apostles, but be guided by their successors to the end of time.

John Evans had all this while been retracing, with Dr. Spencer, the way he had lately come, and had now arrived at the door of his own house. The good clergyman, thinking he had given him matter enough to cast in his mind, took this as a fit moment to break off the conversation, determining to resume it some early day. He, therefore, merely went into his parishioner's house to point out for him the texts he had referred to, and then wished him good evening.

The next Sunday John was at church; and after the service was over, he kept lingering in the path which led to the Doctor's house, in hopes of being overtaken by his Rector. He was not disappointed. Dr. Spencer soon joined him, and the argument between them was resumed.

J. If, Sir, as you were saying, our Lord meant, that there should be teachers and rulers of the Church to stand in the place of the apostles after their death, how is it we hear nothing of these successors, so to call them, in Scripture?

Dr. On the other hand I affirm, we hear a great deal about them in Scripture, as you will agree with me. Surely you recollect the apostles solemnly laying their hands on others, or, as it is called, *ordaining* them, to act as their assistants and fellows; and this they did, when Christians became too numerous for them to attend to them all by themselves. Such a person was Timothy, whom St. Paul thus consecrated by the putting on of his hands, (1 Tim. i. 6,) to bear rule over that branch of the Church which was established at Ephesus in Asia; Titus, too, whom he left with authority over the Church in the island of Crete, "to set in order the things that were wanting," (Tit. i. 5:) and such Epaphroditus, whom he sent to the Philippians as his "brother, and companion in labor, and fellow-soldier, but their messenger," or *apostle,* (Phil. ii. 25.) Now in the absence of the apostles, what do you suppose would have been the conduct of all true Christians to those whom the apostles had appointed?

J. Of course they would have shown them all honor and obedience, in order to show their respect for the apostles themselves.

Dr. Certainly; as reverencing St. Paul, they would have attended to his plain doctrine, "Whether any do inquire of Titus, he is my partner and fellow-helper concerning you; or our brethren (i. e., Luke, and another sent to act jointly with Titus) be inquired of, they are the *apostles* of the churches, and the glory of Christ. Wherefore, show ye to them and before the churches, the proof of your love, and of our boasting on your behalf." (2 Cor. viii. 23. 24.) On the other hand, how do you think these new apostles would have been treated by those who slighted the authority of St. Peter and St. Paul?

J. Those who set at nought the apostles themselves, would also set at nought those who stood in their place.

Dr. You see then, that had we lived in the days of the apostles, we should have had one plain test among others, for discovering the true Church, in spite of all counterfeits of it. The true Church was that Christian body, which was governed by men *commissioned* by the apostles; and those who were perverse toward St. Peter and St. Paul, would have been disobedient toward them. But let us now go a step further. Do you suppose that Timothy, for instance, ceased to be an apostle, such as St. Paul had made him, on the death of St. Paul?

J. I do not see why he should; but I should like to know whether there is proof from Scripture that he did not.

Dr. When St. Paul was just going to be put to death for the sake of the Gospel, he writes thus to Timothy, 'Preach the word; be instant in season, out of season; reprove, rebuke, exhort, with all long-suffering and doctrine. Watch *thou* in all things, endure affliction, do the work of an evangelist, make full proof of thy ministry. For *I* am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course.' (2 Tim. iv. 2–7.)

J. From these words it is certainly clear that St. Paul intended Timothy, whom he had appointed to act as his brother and fellow-laborer while he lived, to act as his successor when he should be no more.

Dr. And all true Christians, who have reverenced Timothy as if really St. Paul, when that apostle was removed from them for a time by *distance,* would no less reverence him as such, when the apostle was removed once for all by *death.*

J. They could do no less.

Dr. It follows, then, that even when the apostles had all entered into their rest, i. e., in the second age of the Gospel, we might still have used the test I have given, to distinguish the Church of Christ from sects falsely claiming that name. We should have found the one set of Christians reverently sitting at the feet of the successors of the apostles; all the others so-called, openly rejecting their rightful authority.

J. It is true: ever while these successors of the apostles lived, all who professed to obey Christ, were bound to pay them, and would have paid them, a reverence which the false sects would not have paid; so that in those times there would certainly have been no difficulty in finding which was the Church, which it was our duty to join.

Dr. And when Timothy, Titus, or Epaphroditus, as exercising the same full authority which had been exercised by St. Paul, themselves appointed fellow-laborers and successors, committing, as the apostle had enjoined one of them to do, the things which they had heard to faithful men who might be able to teach others also, (2 Tim. ii. 2,) would not these faithful men be reverenced by all true Christians, for the very same reasons which led them to reverence those who appointed them?

J. They would so, no doubt. As long as a direct line was continued from the apostles themselves onward, all consistent Christians must have paid them reverence. And such a succession might have gone on for a long while —a hundred years or more.

Dr. What if it have now gone on for eighteen hundred years? What if, by the good providence of God, the line which began with the apostles Peter and Paul should have continued even to this very day? so that there are men who stand in the place of the holy saints and martyrs of Scripture up to this very hour, under the great and eternal Head of the Church? You look surprised, but such is the fact; and if such persons do really exist, and if we find one community of Christians acknowledging and obeying, and ruled by them, while every other body of professing Christians in our island disclaims and rejects them, you will see that this test will enable the most simple minded and unlearned person to discriminate between the true Church of Christ and the unauthorized sects which call themselves Christ's followers now, almost as clearly as he could, had he lived in the days of the apostles themselves.

J. Yes; the body of Christians, which reverences, and is guided by, the successors of the apostles must be the true Church of Christ. But who are these successors of the apostles in our country? though, to be sure, I think I know what answer you will give me.

Dr. The Bishops of the Church of England are they. There is not one of them who cannot trace his right to guide and govern Christ's Church, and to ordain its ministers, through a long line of predecessors, up to the favored persons who were consecrated by the laying on of the holy hands of St. Peter and of St. Paul. This is a fact which dissenters from the Church of England do not, and cannot, deny; nor do they profess that the authority of those, whom they call their ministers, to teach and to administer the sacraments, rests at all on such grounds as these.

J. I understand you, Sir; but I have one remark to make, if you will please to hear it. Bishops do not work miracles, as the apostles did; nor can you mean that we are to look upon their teaching and writings now as dictated by immediate inspiration, and consequently infallible, like the New Testament. How, then, are they successors of the apostles?

Dr. You are bringing me to a large subject, John; which we will discuss some other time, not on a Sunday evening, when you have your young ones at home, waiting to say their verses to you; and I had rather rest than argue after the services of the day. We will have some further talk, when occasion offers; meanwhile, in answer to your inquiry, I will but bid you compare John xx. with Acts ii. The *miraculous* gifts were sent down upon the apostles *on the day of pentecost;* but the *commission to preach, teach, and ordain* was given quite independently of all such extraordinary endowments, *before our Saviour ascended into heaven.* One word at parting: you have had a good education: your mind has been opened to enter into arguments, to see objections, and answer questions; your understanding has been sharpened. This is a talent which may be used rightly, or abused; to the unwary all gifts are temptations. As riches betray men into selfishness and an evil security; so does a sharp wit tend to make them self-confident, arrogant, and irreverent. Look at the advantages which God has given you, not as a cause of boasting and self-gratification, but seriously and anxiously, as a treasure of which you are steward for God, and concerning which you must one day give account to him.

From the Christian Witness.

MAGDALEN COLLEGE, OXFORD.

It stands to the east, at the entrance to the city from London, and on the banks of the Charwell. It was founded by William Waynflete, Bishop of Winchester, in 1456, and is one of the most interesting piles of building in the city. Its noble and lofty tower, its spacious quadrangles, its finished chapel, its densely and venerably shaded deer park, its Elysian walks, all conspire to give it a character which will at once fix the marked attention of the visitant. I will, however, confine myself to a few things which particularly arrested mine.

1. In passing into the College, through the western entrance court, the *old stone pulpit* still exhibits itself in the corner, projecting from the *outside* of the college walls. In this used to be preached the anniversary sermon of the College, before the audience assembled in the open court, on St. John's day, and under green boughs, in allusion to the Baptist's preaching in the wilderness.

2. *The chapel* comes next. It is one of the finest in the university. Its carved work of pillars, organ screen, roof, and ornaments, is all of stone, and much of it of Painswick stone. The whole is executed in beautiful style. The altar-piece in this chapel, of "Christ *bearing his cross,*" is said to be the finest painting in Oxford. For a long time, it was by some ascribed to Guido, by others to Ludovico Caracci; but is now generally admitted to be the work of *Moralez,* called "*El Divino,*" a Spanish artist of the sixteenth century. Over the altar are carved figures in white marble, representing the appearance of Christ to Mary, in the Garden, and executed by *Chantrey.* The steps to the altar and the floor of the choir are of marble, beautifully variegated, and splendidly polished. On either hand of the altar is a large and tall candelabra of fine workmanship. The stalls are well carved. And the ten large windows, all painted in the chiaro-oscuro style, give to the room a peculiarly pleasing effect. In short, the whole interior of this room is in a style of the greatest neatness, richness, and finish, and needs only magnitude to render it a most imposing Gothic apartment.

3. Connected with this is the *ante chapel.* This contains several interesting monuments, but is most remarkable for its nine beautiful painted windows. The great west window in this part of the chapel is from a design of Christopher Schwartz, and represents *the last judgment.* It is an awfully striking piece, made to appear still more so than it would otherwise be by the same chiaro-oscuro style, in which it is executed. The peculiarity of this style is, that it seeks to heighten the effect of a piece by unusually strong and immediate contrasts of *light and shade.* The tall, elegant stone pillars, which support the roof of the ante chapel are likewise beautiful ornaments of the building, and among the most perfect of their kind.

4. The *great quadrangle* with its cloisters is a central space, surrounded by the principal college edifices. It is like all other quadrangles in similar places, with the exception of a species of hieroglyphical devices in sculpture, which, in great numbers, are ranged round the square, upon the inner line of the cloisters. These sculptures are in exceedingly grotesque forms, and are supposed to be peculiarly appropriate in their significancy to the character of the place which they occupy. To mention but one example:—The *hippopotamus,* laboriously bearing his young upon his back, is supposed to be emblematic of the *good tutor,* aiding, or carrying his pupils through the difficult labors of study, and their dangerous entrance upon busy life.

5. The *deer park,* a green area of several acres in extent, lies to the north of the various college edifices. It is well stocked with those beautiful animals, which in their speckled beauty give it its name, and which recline, or bound among long ranges and scattered clumps of some of the tallest, noblest, most spreading, and most deeply umbrageous elms that ever my eye rested on. Fit shades these for the lovers of poetry and learned ease. One may gaze on them and rove among them for hours with constantly growing delight. *Man* can build noble houses, and even paint an almost living picture of the groves; but he cannot make a single leaf of the forest; much less bid the majestic sons of the wood arise, clothe them in the ample green of nature, and make their unnumbered leaves tremulous amidst the airs of heaven. This, common as it is, is the work of none but God.

6. The *water walks* are a still larger area of green, of a triangular form, lying to the east of the deer park, and of the college buildings, and separated from both by a branch of the Charwell, which, in artificial channels, is carried round the sides of the triangular area. The walks run along the margin of the watercourses, and derive hence their name. They are beautifully laid out, and beautifully shaded by tall elms, oaks, and limes. On the north side of the triangle, beside one of the artificial ducts of water from the river, runs *Addison's walk;* an avenue so narrow, and between trees so high and embowering, as to make a straight way, one-fourth of a mile in length, appear a vista of thrice that distance. Here *Addison once walked!* And I should not be surprised to learn that, while walking here, he composed his beautiful paraphrase of the twenty-third Psalm. This paraphrase breathes a still, quiet confidence in God, so much in unison with the feelings inspired by these gentle shades and cool streams, that I cannot do better than to close this brief notice of some of the beauties of Magdalen College, by giving it an insertion.

"The Lord my pasture shall prepare,
And feed me with a shepherd's care;
His presence shall my wants supply,
And guard me with a watchful eye;
My *noon-day walks* he shall attend,
And all my midnight hours defend.

When in the sultry glebe I faint,
Or on the thirsty mountain pant,
To fertile vales and dewy meads,
My weary, wandering steps he leads,
Where peaceful rivers, soft and slow,
Amid the verdant landscape flow.

Though in the paths of death I tread,
With gloomy horrors overspread,
My steadfast heart shall fear no ill,
For thou, O Lord, art with me still:
Thy friendly crook shall give me aid,
And guide me through the dreadful shade.

Though in a bare and rugged way,
Through devious, lonely wilds I stray,
Thy bounty shall my pains beguile,
The barren wilderness shall smile,
With sudden greens and herbage crown'd;
And streams shall murmur all around."

NOT THE RIGHT PRAYER.

From a letter to the Rev. Dr. Pinkerton, in the monthly extracts of the British and Foreign Bible Society.

A poor mechanic sent for me one day to bury his child. He had come recently to this town, from one of the larger cities in Germany; and the child had been a great favorite with him. The father was a Deist; and as he had in his youth attended respectable schools, he was versed in a number of new fangled rationalistic prayers. When this child, which was twelve years old, was taken ill, it desired that some one should pray with it. The father did not deem it necessary to call in the aid of a clergyman, but commenced forthwith to offer up his rationalistic prayers himself. At various intervals the child, who was on the verge of death, faintly called out, "Father, that is not the right prayer: it affords me no comfort!" To this, however, the father paid no attention; and the poor child died, with the ejaculation on his lips, "Father, it is not the right prayer!"

On a visit which I subsequently paid to the father, I found him very thoughtful, and evidently at a loss to account for the last words of his child. I directed his attention to the Gospel; and to the efficacy of prayer, when offered up in true humility of heart, in the name of Christ crucified; and in the course of conversation ascertained that, notwithstanding the education which he had received in the school alluded to, he had never seen a Bible. Indeed it seemed as if the religious instruction which had been imparted to him in his youth had tended more to remove him further from the Bible than to bring him nearer to it; so that all my efforts were unavailing, to induce him to advance only a very trifling sum toward the payment of a copy. The frame of mind, however, in which I found him gave me reason to hope that the word of God might find entrance into his soul; and I accordingly begged him to accept a Bible, as a present. My proceeding pleased him: he thankfully accepted the book; and now reads in it every evening, surrounded by his children; and I trust to the Lord, that he will, in mercy, bring back this erring sheep to his heavenly fold.

HOW TO GET RID OF SKEPTICISM.

A gentleman, who was afterward for many years a clergyman of distinguished acceptance in the Church of England, one day called upon Dr. James Foster, justly celebrated for his able statement of the Evidences of Revelation, to converse with him upon the skepticism which then oppressed his own mind. After the necessary introduction, he began to state his objections, when the Doctor, with that benevolent gravity for which he was so distinguished, stopped him with this question: "Have you asked a solution of your difficulties from God this morning? Have you prayed to the Fountain of all light for information?" Upon receiving an answer in the negative, he rejoined, "Sir, you will excuse my gratifying your curiosity on the subject of revelation, while you are chargeable with the breach of the first duties of natural religion."

From the Presbyterian.

INGENIOUS.

The following lines have this singular property,—if read downwards in two distinct columns, they express the faith of a member of the Church of England; if read horizontally, two lines in one, they express the faith of a Roman Catholic. They are said to have been written many years ago by a gentleman who was travelling in Ireland, and who, when interrogated about his religious profession, produced these lines, and either read them perpendicularly or horizontally, according as the company consisted of Protestants or Roman Catholics:—

The Church of Christ can't be	The Church of Albion,
The Church of Rome, I see	Is the true Church or none;
I never can receive	What Protestants maintain,
What Catholics believe	Is orthodox and plain;
The apostles handed down	What Papists faith do call,
The faith held by the crown,	Is no true faith at all;
No superstitions vain	In Popery are seen,
'Mongst Protestants do reign,	All villany and sin,
With Romanists and others,	I ever will comply,
I'll never join in sin.	With England's Liturgy.

WANTED IMMEDIATELY.

A gentleman, competent to lead the singing in the Church of the Holy Evangelists. Application to be made to Alexander Fraser, 341 Pearl-street.

N. B. No one need apply who is not a member of the Protestant Episcopal Church, and well acquainted with the Church Psalmody. 3t.

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